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New Internet server blocks out objectionable websites

Alan Doerksen

GUELPH, Ont. — As more Christian schools are linked up to the Internet, some teachers and parents worry that students may access offensive websites, such as online pornographic magazines. To address this problem, the Guelph-based International Internet Alliance (IIA) has created a new Internet server called CleanNet which blocks out offensive web sites at their sources. The Ontario Alliance of Christian Schools (OACS) has formed a strategic alliance with IIA to supply CleanNet to interested Christian schools in Ontario.

Jim Garro, the director of IIA, is a Baptist entrepreneur and educator who developed CleanNet and is now marketing it

across North America to Christian schools, organizations and individuals. Garro is enthusiastic about the growing interest CleanNet is getting. "School after school is asking us to put in CleanNet servers," he says.

Besides the connection with OACS, IIA recently has made marketing agreements with Rogers Network Services and U.S. Robotics Technology. Well-known American Christian leader Dr. Ralph Reed is now IIA's chairman of the board and spokesperson in the U.S.

One of its kind

Although there are various software packages available to block out objectionable Internet sites, such as Cyber Patrol and Net Nanny, Garro believes



CleanNet is the only one which is foolproof. "Our service is 100-per cent effective. No one

gets around us." But he says other blocking programs available can be circumvented by

determined computer users.

One difference between CleanNet and other blocking programs is that it does not involve word-search blocking. Instead, CleanNet uses "a combination of hardware and software" to block sites. Garro calls it "scrubber technology."

Garro and others with IIA regularly check websites to determine if they are objectionable and block signals from each site at the source. "We have over 130,000 sites blocked," reports Garro, who has no problem referring to this as "censorship."

Garro believes there is a problem of Christian school students visiting objectionable web sites, especially sites dealing with

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Jane Jacobs conference touches on religion

Margaret Dinsdale

TORONTO — It's something that people of faith have always known, but it doesn't always get recognized in the media: faith and religious community are important components of society, especially in large urban centres like Toronto.

"Jane Jacobs: Ideas That Matter," in honor of the American-expatriate urbanologist who has lived in Toronto since 1968, was a refreshing change from most urban planning conferences that centre on such dry issues as new concrete designs and the latest in sewage and waste disposal. While these are necessary and useful subjects, this conference looked at positive ideas for building community, at planning for people, and it specifically included several sessions on religious issues.

Jacobs' first and most important book, *The Death and Life of Great American Cities*, was pub-



Jane Jacobs

lished in 1961 and is still influential amongst planners and others interested in city structure.

Even an atheist like Jacobs, who every so often "wishes upon a star," acknowledges the role that faith communities have

on society. The sessions on religious issues were especially appropriate for a place like Toronto that has many different faith groups from all over the world. And this diversity is not entirely a recent phenomenon, as was demonstrated on the walking tour "Religious Landscapes."

Rachel Urowitz, a doctoral candidate in religious studies at the University of Toronto, was one of the tour guides. On a side street in the downtown Annex neighborhood, nestled between mid-Victorian brick houses, was one of many small synagogues in the area that began about a century ago. These were located as centrally as possible to the neighborhood, she explained, so that the Sabbath would not be broken by taking transportation or even walking too far to worship.

Urowitz told how different groups of Jews came through the

area. "But each time the makeup of the congregation shifted, they left behind some changes in the temple," she said. "Each generation has honored those before them by leaving these changes intact."

She pointed to the sign over the door which was still in Yiddish though there is no one in the congregation who speaks it.

Fundamentalism rises

At an earlier session, "Religion, Identity and the Life of the City," several academics addressed the sociological aspects of religious diversity.

Jane McAuliffe, professor of

religion and Near- and Middle-East studies at the University of Toronto, outlined how many faith groups new to Canada are not content to keep their faith as a private matter.

"Most of our post-secondary education regarding religion has a neutral perspective, what we call a post-enlightenment secularism," says McAuliffe. This, she says, "assumes that students come from a Judeo-Christian background that accepts the separation of church and state."

But the fastest-growing student group is Muslim, she says, who are not comfortable with

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News

Christian schools to be linked with CleanNet

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pornographic magazines, alternative sexual lifestyles and hate materials. These are the primary groups IIA censors out.

CleanNet has plans for rapid expansion in the next year. Garro says IIA will be starting business in Alberta soon and is now translating its services into French for the Quebec market.

IIA has already started 73 local franchises for CleanNet across Canada. Local franchise representatives "basically act as the neighborhood servers for CleanNet," Garro explains. Thousands of people have already signed up for home computer connections for CleanNet, as well.

IIA also markets the Rocket, which is an uncensored Internet service. "The Rocket exists only so CleanNet can exist," explains Garro. IIA offers the Rocket so that it won't become the target of civil liberties groups which might accuse IIA of violating an individual's right to freedom of choice.

When a subscriber signs up



John Vanasselt

for CleanNet, IIA asks him or her to agree to email the address of any offensive site to IIA so that the site can be "scrubbed."

John Vanasselt, director of communications for OACS, helped to make a connection with IIA. Vanasselt would like to see many Ontario Christian schools get linked up with CleanNet. Besides providing an Internet link for each school, he sees CleanNet as a way to link OACS schools together, some-

thing he calls an "Intranet."

"We're looking at the possibility of working with IIA for electronic curriculum development," he adds. This could include "a combination of distance learning and curriculum online."

No need for garbage

So far, one school connected with OACS has signed up with CleanNet: Woodland Christian High School, near Guelph, Ont. Vanasselt expects other schools in Hamilton, Guelph, Kitchener and Cambridge to be connected soon, as CleanNet becomes available beyond the Guelph area. Several OACS schools are already hooked up with other Internet servers.

Vanasselt believes IIA's "scrubber" technology is unique and very effective. "They can block entry to a lot of sites at once," he observes. He agrees with Garro that the system can't be circumvented.

CleanNet is "operating under the premise that you don't need garbage," he says.

Vanasselt says the Rocket In-

ternet service could be useful for adults who need to do research on subjects including potentially objectionable sites. CleanNet is focused on protecting children from such sites, he says. He is especially troubled by pornographic sites on the Internet, some of which are interactive. "I find that really scary," he says.

OACS has made an agreement with IIA that allows OACS to earn funds for curriculum development. OACS has also arranged for its member schools to sell CleanNet subscriptions as a way for them to raise funds. For each subscription sold, a school will receive \$5 per month. Vanasselt explains that through this alliance, one aim of OACS is to make Christian education more accessible at a lower cost to Christian families.

A trial period

Woodland Christian High School, near Guelph, is now in the process of getting hooked up with CleanNet, says Rick Guetter, a teacher in charge of that school's computer technology.

To start with, the school is hooking up 20 computers for a six-month trial period with CleanNet. The reason for the trial period is "to see if we can accomplish more with the Internet than without it," explains Guetter.

Before, the school was connected to the Internet with another provider, but Guetter admits some students probably visited objectionable sites. "Students are interested in finding out whatever's out there," he notes.

Guetter is hopeful that CleanNet will effectively block out objectionable sites. "What I've heard is that it's foolproof," says Guetter. But he is not prepared to endorse CleanNet until after the trial period. "We can agree pretty whole-heartedly with the things they censor... If we find it's too restricting, there are other options."

Guetter adds that in addition to blocking out bad web sites, teachers need to supervise students who use the Internet. "I think that's pretty crucial."

AOL allows parental control

Marian Van Til

ST. CATHARINES, Ont. — Not everyone signs online via freenets or other services which are unregulated in terms of child access. The huge online service America Online (AOL), which just bought out Compuserve, has literally millions of subscribers in North America and worldwide and has developed a sys-

tem of controls for parents who want to limit what their children can encounter online.

AOL allows for up to five screen names for each account. If there is one parental account, parents could allow up to four children to have their own screen names and passwords. Parents can then "customize" each child's online access according to his or her age.

Child or teen access

Besides general access for adults, AOL has "teen access," aimed at 13- to 16-year-olds, and "child access" for children to age 12.

Parents can create "custom controls" for their children in five areas: chat, downloading, newsgroups, mail and the Web.

For each child with a screen name, parents can set up age-appropriate blocks on certain material, both on AOL itself and on the WorldWide Web.

AOL says child access "allows access only to content and services within the 'Kids Only' channel on AOL Canada [for U.S.] ... and to Web sites on the Internet selected for age-appropriate content by Microsystems Software, Inc." In addition, a child account "cannot receive instant messages (private real-

time communication), cannot enter member-created chatrooms, cannot use premium services and can only send and receive text-only electronic mail (no file attachments)."

That means no one would be able to send, nor could your child access pornographic pictures, for example, and no adult stranger would be able to engage your child in conversation, nor could your child join chatrooms intended for adults.

Teen access allows teenagers to go anywhere on AOL, but access to Web sites is restricted to those selected for 13-16-year-olds by Microsystems. Also blocked are Internet newsgroups, all file attachments and AOL's premium services (which allow that kind of interaction).

No substitute for good parenting

Despite these safeguards, AOL warns parents: "It's important to note that no system of controls makes up for good old-fashioned parental supervision. We recommend that you monitor your child's use of AOL and that you make sure that your children understand AOL's safety tips."

The tips are good advice for any child in any online situation:

1. Don't give your password to anyone, even your best friend.
2. Never tell someone your home address, telephone number, or school name without asking a parent.
3. Never say you'll meet someone in person without asking a parent.
4. Always tell a parent about any threatening or bad language you see online.
5. If someone says something that makes you feel unsafe or

funny, don't just sit there — take charge! Call a TOS Guide (keyword: Guidepacer) [an AOL employee who will check out the situation]. If you're in a chat room, leave the room. Or just sign off.

AOL also provides for parents a copy (which can be printed or filed) of the excellent pamphlet "Child Safety on the Information Highway," produced by the National Center for Missing and Exploited Children.

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U.S. plans to clear landmines

Alan Doerksen (with files from Reuters-AP)

WASHINGTON — After facing international criticism for opposing a global ban on landmines, the U.S. government announced in late October a plan to raise up to \$1 billion annually by 2010 to clear landmines that kill thousands of civilians each year.

Secretary of State Madeleine Albright told a Washington conference the goal was "to ensure that civilians in every country on every continent are secure from the threat of landmines by the end of the next decade." She said the campaign will increase five-fold, to \$1 billion a year,

public and private resources devoted worldwide to detecting and clearing the mines. The American plan, to be known as the "Demining 2010 Initiative," focuses on mines that threaten civilians, leaving open their possible continued use for military purposes.

Albright acknowledged there has recently been a "dramatic increase" in support for protecting civilians from landmines, and she paid tribute to the International Campaign to Ban Landmines, which won the Nobel Peace Prize in October.

News

The terrible legacy of the truth

Michael R. Geisterfer

For nearly two years, former Archbishop Desmond Tutu has travelled throughout the cities and towns of South Africa, listening to the stories of what happened under apartheid. Mostly he has listened to the haunted voices of victims of atrocities.

At one of them a woman comes forward and tells the story of the day her husband died: "That morning I did something I have never done before. My husband was still at his desk busy with the accounts for our business. I went up to him and stood behind his chair. I put my hands under his arms and tickled him.... He looked surprised and unexpectedly happy. 'I am going to make some tea,' I said.

"While I poured water on the teabags, I heard this devastating noise. Six men stormed into our study and blew his head off. My five-year old daughter was present.... That Christmas I found a letter on his desk: 'Dear Father Christmas, please bring me a soft teddy bear with friendly eyes.... My daddy is dead. If he was here I would not have bothered you.'

"She is now a teenager and has twice tried to commit suicide."

Reduced to tears

The stories have reduced even the most hardened journalists to tears. "I am not made to report on the Truth and Reconciliation Commission," Antjie Krog, a South African radio journalist says. "I inexplicably began to cry on the plane back from Johannesburg.... No South African should escape the process."

For a month Krog listened with microphone in hand to the endless litany of horror and abuse. At the end of each day there would be a press conference with Archbishop Tutu. "By the end of the four weeks it was no longer a press conference — he comforted us. He caressed us with pieces of hope and humanity."

Many believe that this grueling process, facing the past in all of its horror, is precisely what is needed for South Africa as a nation to move ahead. It is certainly one of the goals that the architects of the commission had in mind when they set the process in motion.

"My sense is that the overwhelming quantity of stories and testimony has changed the dynamics of 'the past' in South Africa," Priscilla Hayner, a



"Reducing the horror of what happened to mere semantics will do little to heal the massive legacy of grief that will probably be South Africa's destiny for generations to come."

researcher who is writing a book on the Truth Commission says. "There are few today (even those who clearly used to support apartheid) who would argue that abuses didn't take place on a grand scale."

A normal human response in the face of such patent evil would be to recoil from the truth, to want to bury it or deny that it ever happened. In some instances this is precisely what is happening. Former government officials, taking advantage of President Mandela's promise of amnesty in exchange for the truth, have come forward, but their admissions are less than forthcoming.

In one instance, former cabinet ministers of de Klerk's

government tried to explain that terms like "eliminate, neutralize and rub out" when referring to orders given to the front-line soldiers of apartheid with regard to their enemies, were not meant to be construed as a license to kill, maim and torture perceived enemies of the state. Rather, it was argued, they were meant to simply "detain without trial."

Legacy of grief

Reducing the horror of what happened to mere semantics will do little to heal the massive legacy of grief that will probably be South Africa's destiny for generations to come. Yet it is striking that the effort is even being made by the government of Nelson Mandela who is, of

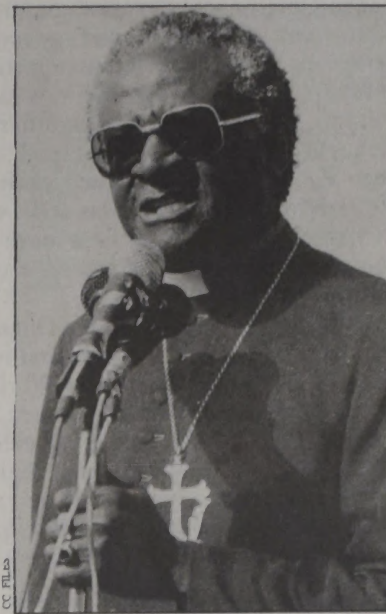
course, the most high-profile example of injustices that have been committed in the past.

Mandela spent nearly three decades in various South African prisons. At his trial in 1962, Mandela said: "I have fought against white domination, and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die."

Mandela offers amnesty

As it turned out, he didn't have to die to see at least the first few steps of that ideal come true. His vision expressed so eloquently 35 years ago might explain his desire for reconciliation today. Whereas some in his position might have sought revenge given the opportunity, Mandela seeks reconciliation. In offering amnesty to all those who participated in or even masterminded the atrocities, however, he may unwittingly be exacting the most terrible revenge of all: the truth.

While many in the white government of F.W. de Klerk do not appear quite ready to face that searing fate, there are a few that are. At a recent hearing, Desmond Tutu stood up and hugged two young members of de Klerk's cabinet, Roelf Meyer



Former Archbishop Desmond Tutu: At a recent hearing, he stood up and hugged two young members of de Klerk's cabinet.

and Leon Wessels, both of whom he said, "stood naked" before the commission. Both men described what has become the banal face of evil: standing by and doing nothing.

"During the mid-1980's ... it was not the in-thing to ask questions," said Meyer. "If you hear on a daily basis that people are being killed ... you fall into a frame of mind of not asking questions."

For South Africa of course, that time has long passed. It remains to be seen now, whether asking the right questions will lead to truth and whether the truth will lead to forgiveness.

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Editorial

Too many wrongs in Ontario school strike

The Ontario school strike continued past the first week. The provincial government's attempt to obtain an injunction ordering the teachers back to work did not succeed. According to a judge, not enough harm had been done to the 2.1 million school children affected by the strike. The teachers' unions declared the verdict "a moral victory." A "Pyrrhic victory" might be a more appropriate term seeing that it guaranteed a continuation of an illegal stand-off.

Professor Lawton from the Ontario Institute for Studies in Education says that research was done in the Netherlands after World War II of students who had been without school for several years. The report concluded that these Dutch students had overcome their handicap. Are we to deduce that a strike can last two years without doing "irreparable harm?" That doesn't say much for formal education.

The wrong question

It's hard to give a simple verdict on the dispute between the teachers and the government.

Anyone who believes that an educational system should be accountable to a local school community, and who at the same time expects public actions to be lawful will probably have a lot of questions to ask both sides in the dispute.

The Harris-led government has on many times acted like a bull in a china shop, and its desire to bring down the cost of education has this time, too, produced a blunt approach to whatever plagues the system. This government seems to reduce a lot of things to economics. That's a dangerous and harmful way of governing. The environment suffers under that kind of approach, as do health care, education and other social infrastructures.

On the other hand, the teachers are forgetting a few things when they claim to have a moral right to strike. The *Ottawa Citizen* said it well in an editorial: "Democracy is simple: a government is elected to govern; teachers are not."

Asking who's right in this fight over education is therefore the wrong question.

The wrong weapon

What worries us most in this dispute is that the strike reinforces a tendency towards lawlessness in our society. When teachers complain that the government does not want to come to the table, one is tempted to ask, "What table?" The government's table is in parliament, not on the streets.

If teachers want to protest what they consider bad legislation, let them do it in their own time, without negatively affecting students and their parents. Teachers readily admit that their strike is a political protest. Political protests should not use the kind of weapon used in labor disputes.

What this dispute is really about is a conflict of political philosophies. The labor movement does not like conservative, business-oriented ideas about shaping a society. The government does not like powerful unions who stand in the way of a cost-efficient society. But it seems to us that two years ago the Ontario electorate gave the nod to the Progressive Conservatives. Why are they not allowed to carry out their mandate without being threatened by disruptive tactics?

The whole thing is indicative of a spiritual crisis. There's a crisis of trust and a crisis of authority out there.

The wrong divide

And to think that many Christians can be found on either side of a deep divide. We have heard of a Christian teacher who crossed the picket line at one of the public schools. Later on, he was angrily confronted by a teacher who attends the same church as he does.

Where is the unity in Christ they sang about in church the following Sunday?

That's what it has come to. The two teachers came to opposite conclusions about the right to strike. That is understandable in a fallen creation. The one rejects the idea of engaging in an illegal strike. The other thinks she has to stand up against a negative development in the way government organizes education. There ought to be some room for allowing different outcomes, if decisions are made in good conscience. But to make walking the picket line the criteria for good or bad faith is a clear indication that the picket line has become a god.

That's a major problem we have with adversarial unions. A serious loss of freedom occurs when picket lines are deemed to be sacred. There are far too many people in our society who would rather violate the law than violate a picket line. Crossing a picket line is the ultimate sin against humanity. In such an adversarial setting, union solidarity becomes a weapon born out of weakness and fear. (The same can be said for cabinet and party solidarity in the area of politics, as federal MP Joe Nunziato has discovered.)

The wrong idea

How far we have strayed in our thinking about strikes was recently pointed out by editor Anthony Keller. "There's this idea out there, an idea that has no basis in law, that striking pickets have a right to block others from entering a workplace," he writes in the Nov. 3 issue of the *Globe and Mail*. "They don't; the right to picket is constitutionally protected by the Charter's free-expression provision, meaning the right to picket is the right to distribute information. Period. Physically blocking someone from going to work is not a right. It's the crime of assault."

Yet striking unions make it a habit to block non-striking workers who cross a picket line, noisily reducing them to the status of "scab." (A scab is a crust that forms over a sore, a skin disease in animals or a fungous disease in plants, take your pick).

The very term "crossing a picket line" is a misnomer. There's not supposed to be a line to cross. But by now it's a well-established practice, encouraged by police, that you wait 10 or 15 minutes before making an attempt to make it past pickets. That's a concession to the illegal practices of striking unions.

In the meantime, 2.1 million school children and their parents (and babysitting grandparents!) are paying the cost for this ill-advised political rutting exercise. The prize is a lovely and seductive doe called "public opinion." It looks as if the teachers will get the propagational reward. **BW**

Christian Courier

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Letters

The Catholic Church teaches another gospel

I just wanted to air some view on your printing of the excerpts from the Catholic Catechism (1994) on their doctrine on justification by faith (C.C., Oct. 24).

First, this is plainly the teaching of the Council of Trent and represents no shift in Catholic doctrine. (Even the footnotes in the C.C.C. refer to Trent.)

Also, according to Rome, justification is not by faith in the instrumental sense as Reformed people would understand but is only the root and foundation, the instrument of justification is baptism and penance. (In other words the sacraments.) And the faith required is not saving faith but assent to their teaching.

Still by merit

Paragraph 2019 confuses justification with sanctification and therefore in the teaching of Rome one is not justified until that person is fully sanctified. This makes justification a process that lasts even after death (purgatory).

Therefore, with all the right words like grace and faith not withstanding, the believer still must merit salvation by grace-empowered works and the right use of the sacraments.

The ground of justification is not the righteousness of Christ imputed to the believer but sanctifying grace infused

into the believer, plus the righteousness that is inherent in the believer.

It is not the righteousness of Christ alone that saves the Roman Catholic, but the righteousness of the believer. It may be there by the help of grace, but not all of grace.

Also the teaching on merit has got to be one of the greatest oxymorons of Roman Catholic teaching. There is no such thing as merit before God and all that he justifies are saved by his mercy as a free gift.

This is another gospel: All the infused righteousness in the world will not save us because we still sin. God requires perfect righteousness; he does not grade on a curve. No sin at all can stand in his presence. We need a greater righteousness, a perfect one, and only the perfection of Christ will do.

This is not within us but outside us and it can be received by faith alone.

Rome teaches that God justifies the just and the Bible teaches that God justifies the wicked as a free gift based on the holiness of Christ alone. Therefore, salvation is based on what he has done for us and not on what we can offer him by co-operating with grace.

Sanctification is a meaningful doctrine of the Bible, but it does not add a stitch

to the garment of righteousness that Jesus has woven for us. It is a life lived in gratitude for what Jesus has done as our substitute. It is like a child wanting to please a gracious Father and not like a slave wanting to gain favor with a stern master.

Sola fide

On this Reformation Day I thank God through our Lord Jesus Christ for the recovery of the gospel in the 16th century and I am very sorry that the Catholic Church closed the door on it.

My prayer is that God will open their hearts to see the wonder and glory of the

gospel of our Lord Jesus, so that they may officially embrace him with saving faith. I know personally that he can do this because he gave me sight when I was spiritually blind and opened my heart while I was still Roman Catholic.

Sola Fide is the gospel and there is no other gospel. Please do not obscure the gospel by placing Roman Catholic teaching on salvation in a positive light but insist on a Christian unity that is based on God's graciousness to us, revealed in the gospel!

Frank Connors
Newmarket, Ont.

Don't protect a sinful situation

In the Oct. 17 issue of *Christian Courier* CPJ is asking for our opinion on how to do public justice to gays.

It is surprising to me that a Christian organization like CPJ asks that question. They can read and search the Scriptures to find out what their stand ought to be. I certainly hope that they are not trying to form an opinion based on the consensus of the majority. The Reform Party tries to do that. I don't believe that will work.

We as Christians derive our instruction from God's Word. Just read Lev. 18:22; 20:13 and 1 Cor. 6:9 and you find that any sexual union of the same sex is detestable, must be punished by death and those who engage in it will not inherit the Kingdom of God.

What do Christians propose to the government? CPJ asks. Just as much as we do not suggest special protection for thieves and murderers, so we do not suggest any more or less protection for gays

and lesbians. As Christians we cannot be party to their behavior, because if we do anything special, it would mean that we no longer act in accord with God's Word. Did not Jesus say to the adulterous woman: "Sin no more?"

I agree with the mayor of London, Diane Haskett. Her integrity and allegiance to God's Word did not allow her to proclaim gay rights week.

It would seem to me that the Charter gives protection to all citizens, and to single out and give more or special protection to individuals or groups is wrong.

Christ tells us that we must love the sinner, but we must hate the sin. So let us not waste our time and talents to provide protection to a sinful situation, except to encourage the sinner to repent.

Jack DeVries
St. Thomas, Ont.

No divine authority for synodical decisions

I just wrote Gerald Vandezande of CPJ that I liked your editorial of Oct. 24 very much. It was very necessary and instructive. I only would not have placed a question mark behind the title, but rather an exclamation mark!

However, I was disappointed in CC's publishing of James De Jong's ideas found in *Forum* (Fall 1997). I even accuse the president of our seminary of schismatic activity by acclaiming divine or at least confessional authority for the (misguided) pastoral advice of Synod 1973.

How cruel can some heterosexual Christians become, cruel and selfish, unwilling to love their homosexual neighbors as themselves.

If James De Jong is right, all practising (I hate this word) homosexuals and those who accept and support them should seriously consider leaving the CRC.

Come to think of it, what happened to the mother church in the Netherlands' decisions of 1905, 1926 and 1942? What happened to the decisions of the CRC synod regarding "worldly amusements," "voting by women" and all kinds of decisions about "women in office"?

Remkes Kooistra
Waterloo, Ont.

Cruel Christians

Can gays and lesbians help it that they, too, look for a partner (suitable helper — Genesis 2), or must they remain unfilled during their whole life, sharing Adam's paradisaic loneliness and longing?

News Flash

Delegates tighten belts

HAARLEM, the Netherlands (De Wekker) — A classis of the Christelijke Gereformeerde Kerken in Nederland (Free Reformed in Canada), Classis Haarlem, has decided to cut back on expenses. One of the motions the meeting adopted was a suggestion from the treasurer that from now on delegates will have to be satisfied with a cup of soup and a bun instead of a whole meal.

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Opinion/Family

Bill 160 won't reform Ontario education

Bill 160 in Ontario is the catalyst for the overt conflict between the provincial government and the teachers' union (see CC, Nov. 7). Both sides say they are primarily concerned with the welfare of the two million students who cannot attend classes during the illegal strike, but both suffer from a severe credibility problem.

For many, the fidgeting and fudging by government about funding cuts belies a gap between rhetoric and reality. On the other hand, unions being overly concerned with job security and future bargaining conditions suggests a self-interest that places the welfare of students on the back burner. Bill 160 is not about education reform — it's about control of the education system.

Some items in the 100-plus English pages of Bill 160 apply to actual in-school matters, but they do not constitute reform. Some of the changes desired by the government include: a few more days of school annually; a few more hours in class for high school teachers; limits to class size; allowing uncertified specialists into classrooms. These may be somewhat helpful but they certainly cannot be considered reform.

Other elements in the bill affect public education outside the classroom through such changes as: higher profile roles for parents; reducing responsibilities of school boards; provincial rather than local tax levies; a new per-student funding formula (not yet clarified). Again, these types of things do not reform education.

Transfer of control

The public education systems of Ontario have been controlled by the educational establishment — teachers' federations, bureaucrats and school boards — for the better part of the last three decades. Bill 160 seeks to complete a transfer of control from the establishment to the government. Many of the bureaucrats who used to populate most of the offices at the Ministry of Education can now be found at the Ontario College of Teachers and the Education Quality and Accountability Office.

School boards have been reduced in number and authority. Only the unions now stand in the way of the transfer of control. Bill 160, if passed as it currently stands, will establish conditions for reform, but not the reform itself.



Catholic teachers in St. Catharines, Ont. protest Bill 160.

True education reform requires a set of reference points. Both the government and the unions have provided information about the performance of Ontario's students in relation to students from other provinces and around the world. In every instance, however, sceptics can make the case that there is no "apples to apples" comparison being made. There are too many variables which may be brought to bear on such external comparisons, and as long as results can be legitimately questioned, there is little value in the exercise.

The two reference points required for education reform in Ontario are choice and accountability. Parents are the key figures in both.

Parents should be able to freely choose the school their children attend, and if they are not happy with their choice they ought to be able to make another without penalty or financial burden. Government should support all schools serving the public interest and fund all students attending such schools — independent schools, charter schools, alternative public schools and so on. Only when such choice is available will there be a reference point which heightens responsiveness to reform, resulting in a school system which truly serves all children of the province. Competition has a wonderful way of focusing everyone's attention.

In all schools parents ought to be directly involved in those functions which increase accountability. Christian school parents can, and do, have a direct bearing on the vision of

the school, the program, staff hiring and funding. Parental involvement in all schools ought to approximate this model. Parents, all parents, have the primary responsibility for raising their children — not governments, not school boards, not teachers — and they must be able to direct all aspects of their children's maturation, including schooling.

The government has made some noises about increasing parental involvement in education, but until there is some real power in the hands of the parents, little will change.

Bill 160 addresses neither choice nor accountability. Bill 160 simply moves control over education from one group to another without any clear indication that parents have both a right and a responsibility to be vitally involved.

Promise must be kept

Parents of Educational Choice (PEC) is a province-wide organization seeking to acquire equal educational opportunities for all children of the province. They deserve our support, not only because their aims coincide with our journey for educational justice for Christian school parents, but also because their success would be a significant step towards education reform in general.

It is time for the Harris government to make good on its promise to "include denominational and other private schools in the system." Christian school parents and all who see the need for genuine education reform in this province should support PEC, should speak up in the media, and should inform their MPPs of their position on this issue — choice and accountability are requirements for moving constructively into the next century in education.

John Vanasselt
Director of Communications
Ont. Alliance of Chr. Schools
Ancaster, Ont.



Marian den Boer

The parable of the window seat

"No one tears a piece of cloth from a new garment and uses it to patch an old garment... and no one puts new wine into old wineskins.... But no one who drinks the old wine seems to want the fresh and the new. 'The old is better,' they say." (Luke 5:36-39, New Living Translation).

"I don't sew," I explained to the fabric store clerk who asked if I had a sewing club card. Then why was I standing there with two spools of heavy-duty brown thread, a packet of sewing machine needles marked "leather," and four metres of Quaker upholstery material in a floral design?

Marty's part-time secretary sews. That is why I could so confidently make these purchases. If I ran stuck, she would be able to set me straight. It's not that I don't know anything about sewing. I do own a sewing machine — for mending mostly. Years ago I took a few basic sewing courses, at which time I put together a pair of slacks (worn only once) and a shirt I still wear when I want to paint something.

Another experiment

Over the years I've also experimented on drapes and curtains with various degrees of success.

This was my most ambitious sewing project to date. I was planning to re-upholster the window seat in the south window of the family room. The window seat is a well-made, sturdy bench originally covered in a wine-red geometric pattern.

This covering had faded to a dull pink and was literally pulling apart at the seams. I thought of throwing an Afghan over the bench, but imagined myself straightening it every time the cat, the baby or a teenager walked into the room, which would probably be once every 12 minutes. So much for that idea.

Like lying on a rug

When I brought home my \$37.50-worth of raw upholstery material, nobody jumped up and down about my choice. "It goes real well with the carpet" was the most positive-remark the family could come up with. (Too bad we're changing the carpet.) Alison thought the old stars and geometric shapes far superior to these brown and orange flowers. Paul preferred the smooth texture of the original fabric, "This is like lying on a rug," he commented as he sprawled across the new material.

Marty's secretary showed me how to overlap the fabric at the corners and gave me some advice about placing flowers strategically to create the illusion of a matched pattern.

With that and the suggestions by the lady at the store to use the biggest stitch on the machine and set a very loose tension on the thread, I was only four prayers, 18 hours, three needles and one trip back to the store for more thread away from a finished product.

Now the bench looks fresh and new. I can't stop admiring it. Too bad the kids don't like it. "The old is better," they say.

Marian den Boer lives with her husband, Marty, and five of their children in Hamilton, Ont. You're welcome to drop in and pass judgment on their window seat.

Arts/Media

Book Review

Like a house of cards: Darwinian evolution collapses

Robert VanderVennen

Darwin's Black Box: The Biochemical Challenge to Evolution.

By Michael J. Behe.

New York: The Free Press, 1997, 307 pp., hardcover, \$34 (US). ISBN 0-684-82754-9.

Maybe Darwinian evolution is just a house of cards after all.

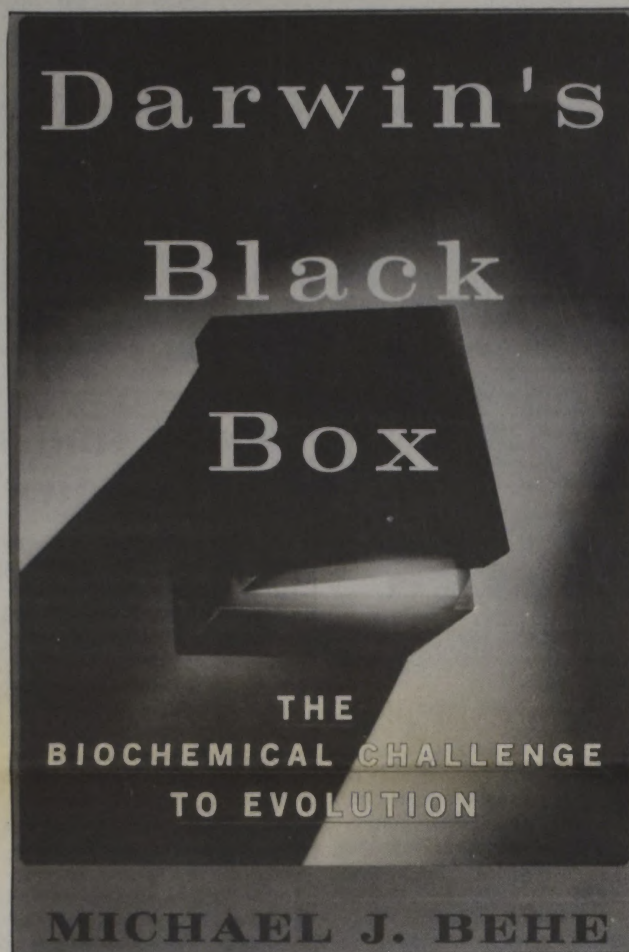
If that's so, then Michael Behe is pulling out the bottom card and watching the whole house tumble. He's not the first and only one to do this, just as Darwin was not the first to come up with the idea of evolution. People like Charles Thaxton and Phillip Johnson have had their hands in, too.

Behe says it was all very fine for Darwin, 150 years ago, to suggest that one kind of animal evolved gradually into a different kind, and even that humans may have evolved from monkeys through various stages.

The black box is open

But Darwin could have no idea at all how that might have happened. The mechanism was a "black box" to him — just as today many of us know how to turn the key in a car to start the engine, but have no idea what's under the hood; and many of us know how to use computers but haven't a clue what's inside the "black box" that hums and does the work.

Today the black box of evolution has been opened, says



Behe. What's inside, what the engine is that makes organisms work and conceivably change from one kind to another, is chemical molecules. Research in the past 50 years has shown us fantastic wonders (with many more to come), demonstrating how our bodies and other living organisms work.

These molecular mechanisms show us that large scale evolution simply can't work, says Behe, who is a biochemist at Lehigh University in Pennsylvania. Evolution can't work because biochemistry has led us to the notion of "irreducible complexity." Some changes simply can't happen because there is a

gap that can't be bridged by chance.

Take a mousetrap, for example, Behe suggests. There are five or six parts to the standard mousetrap. Each one needs to work just right for the thing to work. Even if one or two of the parts could accidentally come together, there is no way all the parts could come together and be assembled without intelligent action.

The same thing is true of a Rube Goldberg contraption, he adds. If Goldberg is moving a ball from one point to another through a series of 10 intricate steps, such a device is "irreducibly complex" because each part needs to work just so. If one part fails, the whole system fails.

Theory breakdown

Many living systems are like that, says Behe, even small structures like cilia and flagella, and certainly more complex structures like the eye. These and many other biological entities are so complex, we now know, that they could not possibly have evolved through chance.

You can't say that all biochemical systems are irreducibly complex, says Behe, but some certainly are. There is massive evidence for biochemical design. This has given the name "intelligent design" to the new explanatory concept in biology.

Darwin wrote in *The Origin of Species*, "If it could be demonstrated that any complex organ existed which could not possibly have been formed by numerous, successive, slight

modifications, my theory would absolutely break down." Behe says that has now been demonstrated, and Darwin's theory has now broken down.

No 'conversion' expected

Behe is a reputable biochemist. He is not a young-earth creationist. He is a reasonable Christian who has great respect for those he disagrees with, and he writes with good humor. He says that "micro-evolution" is still a very plausible explanation for small changes within a species.

What will happen if the whole evolutionary house of cards comes crashing down? Does that mean that a religious war has been won and scientists will turn to God as the Intelligent Designer? No way, concedes Behe.

Mainstream science is rooted in the assumption of naturalism, that God has no place in scientific explanation. So if evolutionism is demolished, scientists will search for and find another secular mode of interpretation (see Matt. 12:43-45).

But a scientific avalanche has started, and it will be fascinating to see how it falls out.

You can hear Michael Behe as the featured speaker at the annual (public) meeting of the Canadian Scientific and Christian Affiliation on Nov. 28 at the University of Waterloo. The meeting is scheduled for 7:30 p.m. in Room 145 of the Physics Building. For more information telephone Robert Mann at (519) 885-1211, ext. 6285.

Robert VanderVennen has a doctorate in chemistry and is the Toronto regional reporter for Christian Courier.

Eclectic Christian musician a 'marketing nightmare'

NASHVILLE, Tenn. (EP) — Describing Buddy Greene's music is a little like trying to nail Jell-O to a tree. It's kind of a folk, country, bluegrass, r&b gospel sound.

"It's a marketing nightmare for anybody who has ever tried to work with me," acknowledges Greene. "But I've made this bed and now I've got to sleep in it."

"Back in the 1970s when I was coming up with a style, I did not like commercial music. But the more I looked into the roots of commercial music I found the things that I liked: bluegrass, old-time country blues, that's what appealed to

me.

"I was listening to acoustic music, alternative styles. It helped shape me and mold me and turn me into something pretty unique. People are delighted when they find an artist that's unique, but it is so hard to know how to explain it to anybody so the public knows what they're buying without getting a taste."

Parallel to Garrison Keillor

One way people get a "taste" of a musician is through radio airplay, but for an artist who doesn't fit easily into existing music categories, airplay can be

elusive. "Categorizing it is a hopeless endeavor," Greene admits. "But something to compare it to is 'A Prairie Home Companion.' Try to explain Garrison Keillor to somebody who's never heard of him."

"That whole musical experience — you tune in and you may hear classical, you may hear country, it could be anything from gypsy, folk music, bluegrass. None of it is mainstream, but it's all Americana. I'm a huge Garrison Keillor fan. I love the music — it's pure. Electronic music sounds are dated in a couple of years, but a violin or acoustic guitar

will always sound great. Not to mention harmonica."

"Not to mention harmonica," would be a great injustice in Buddy Greene's case. Long before John Popper of Blues Traveller burst on the pop scene with vest pockets full of harmonicas, Greene was entertaining audiences as an energetic solo harmonica virtuoso.

Thoughtful and fun

In addition to thoughtful lyrics exhibiting a no-nonsense commitment to God, a Buddy Greene concert features plenty of toe-tapping musical fun.

"I love to have a great time,"

Greene explains. "It's more than fun and games when the joy of the Lord enters into it. Believing the gospel creates joy in me — and I think it creates joy in any believer."

Greene continues, "Christians as much as anybody need to lighten up, realize that God is in control, and have a good time. Most of my audiences, when they do start having a good time and letting their defenses down, you can just feel the relief. Church can be an up-tight place if we're not careful, and it's good to remind people that we can lighten up."

Church

Women's fight against Greek monastery ban fails, so far

Marian Van Til, with files from Reuters

ATHENS — Since the 10th century, the Byzantine monastery of Mount Athos has banned not only women but female animals from both the monastery itself and its grounds. A thousand years later, at least some Greek women think it's about time for a change.

"I can go to Denmark without a passport but not to an area that is part of the Greek nation," says Athens city councillor Fotini Pipili. "It is a sexist, anti-democratic decision taken by men, not God."

Women fighting the ban say it is based on chauvinistic, medieval notions of women. But

supporters of the monastery say its medieval regime of prayer, fasting and tilling the land would disappear if women were allowed in. (The monks also observe the Julian calendar, which is 13 days behind the rest of the world.)

Bound for tourist trail?

"If its status changes it will become a tourist attraction and it will be destroyed," asserts Yannis Hadjifotis, spokesperson for the Church of Greece.

An administrative decree pronounced in 1926 exempts Mount Athos and 19 other cliff-hanging monasteries on the northern Greek peninsula from paying taxes or voting and al-

lows them to choose their visitors. But when Greece tried in September to persuade the European Union foreign ministers to sign a statement which would safeguard this unique status, Sweden and Finland balked.

"The foreign ministers of Finland and Sweden, both women, blocked the joint declaration," said European parliament deputy Alecos Alavanos.

Alavanos himself is an unlikely ally of the monks (his Left Alliance Party takes a liberal stance on rights issues). He thinks it is "a great cultural achievement that we have kept this place as it was in medieval times." He adds, "Is it such an affront to women's rights that it

needs to be abolished?"

Hens are okay

Some women are asking the same question. Some female European deputies support Mount Athos' special status and argue that women have more important things about which to be concerned.

But Councillor Pipili, who has made her view known to the Greek parliament, says the ban is serious. "Can tradition continue to marginalize women as symbols of Satan and offensive to the holiness of the place?"

she asked.

The Greek Church insists that cloisters, whether for men or women, have historically excluded the opposite sex. "A mixed community is seen as worldly and contrary to monastic life," says Hadjifotis. Besides, he insists that Mount Athos is dedicated to honoring a woman: the Virgin Mary.

Hadjifotis says the only exception to the males-only rule at Mount Athos is the keeping of hens — for their eggs, pigments from which are used in painting icons.

Dutch churches oppose government ruling on asylum

GRAND RAPIDS, Mich. (REC) — When the Dutch Minister of Internal Affairs announced that asylum in churches in the Netherlands is not valid today, those churches reacted strongly.

In an interview at the end of last summer, Minister Dijkstal said asylum is not legitimate any longer "because the Netherlands has become a full democracy in which democratic rules have to be respected."

The Netherlands Council of Churches and several individual

denominations vigorously questioned that view. The executive committees for the three churches in Together on the Way (two Reformed and one Lutheran) wrote to the minister, emphasizing the right of churches to offer sanctuary to those who are threatened with deportation.

The churches acknowledged that there is no legal ground for asylum, and that the government could enter their buildings. But in some situations, though they may be rare, [we] churches must "place ourselves alongside the

law," said the letter. And we must be "more obedient to God than to people."

The immediate cause of the remarks had to do with some Iranian asylum seekers whom the government was preparing to deport. The churches pleaded for at least a delay of exportation until an investigation by the second house of Parliament could be completed.

The Council of Churches acknowledged that a true emergency situation must be recognized before asylum could be offered.

Priests find scavengers raising cows on garbage

SURAKARTA, Indonesia (REC) — Three Catholic priests in Indonesia have found that rubbish scavengers can raise cattle on garbage heaps.

The three spent three weeks with rubbish scavengers in Surakarta. They were part of the Social Welfare Guidance Foundation, affiliated with the Christian Church of Java (GKJ).

The priests also found that the cash income of the scavengers was comparable to that of labor positions such as tricycle drivers and factory workers. The work-day of the scavengers also followed an orderly schedule as the men moved from area to area during the day.

The scavengers' cattle were released early in the morning to forage, and each would eat an estimated 30 kg. of garbage a day. The cows were fat and healthy, even though there was no grass in the area.

The social welfare foundation offered help to the scavengers with other areas of their lives, teaching them how to improve drinking water, build public toilets and organize a study club for children.

Faith groups have less access to politicians

... continued from page 1
having separate sets of values, private and public.

McAuliffe says that the strongest voices in matters of faith and how they pertain to public life are evangelical and fundamentalist Christians in the southern United States, and Muslims and Buddhist from various pockets. She says that these groups have fewer qualms about being public with their values.

Hope for involvement

Janet McLellan, assistant professor of religious studies at the University of Toronto, presented a contrasting portrait within the burgeoning Buddhist community which has 300,000 adherents in the Greater Toronto Area.

McLellan said that within the 65 different Buddhist groups, grown from one in 1965, there is much diversity stemming from language, country of origin and

style of worship. But she pointed out overlapping traits.

"As they don't have different dress and dietary requirements, they tend to integrate into society after a period of settlement," she said. "Buddhists believe in peaceful relations and often become involved in community issues."

Many mainstream church leaders are hoping that this will happen, that new arrivals will become involved in inter-faith activities. Until recent years, faith leaders often enjoyed access to and influence upon political leadership. As this has eroded, there is a need to find "common core values," said Gerald Vandezande from Citizens for Public Justice, a participant of "Faith Communities and Diversity."

"Faith and mutual respect overcome the fear of diversity," he said. "It is important that our

political leadership hears what these values are that we hold in common."

Less access

While Vandezande said that he has had some success in getting federal finance minister Paul Martin to listen to his group's concerns, the Right Rev. Terence Finlay, Anglican Bishop of Toronto, expressed frustration at not having access to Ontario premier Mike Harris.

"During my episcopacy, there have been three premiers," he said. "I find that we are being listened to less and less."

But Finlay sees the positive side of this loss of status and influence. It has forced the church to become more open, he said, to "become clear about our principles and gifts."

While the conference was generally considered a success, there was a sour note as some

were unhappy with how religion was presented. "There wasn't very much about the actual work that faith communities do," said Janet McLellan. "It's interesting that religious issues were even included, but they could have done more."

Former mayor of Toronto John Sewell was one of the conference organizers and had pushed for faith issues to be included, but also was unhappy with the coverage.

Doing for others

"Faith groups are so important to the life of the city because they're one of the few groups who do things for other people that aren't market-driven," he said. "This conference was supposed to be about community. There are so many faith groups out there doing important community work, so why weren't they in-

cluded in this conference?"

Despite the criticism, those who attended these sessions were given much food for thought. In these times of drastic changes in society, we need faith groups more than ever, according to Finlay.

Agents of concern

"Why should faith groups bother?" Finlay asked. "Because faith questions all of life. We are called to live in community and we have to be agents of concern, not just on Sundays."

"I deeply believe that faith groups can work together," said Vandezande. "In our pluralistic society, all faith groups (any group, for that matter) have public values in common. If we can work from that, we can then address our public policy makers to recognize these values and create just and equitable relations for all citizens."

Church

Chapter & Verse



Wayne Brouwer
 ● Andrew Kuyvenhoven
 Laura Smit
 Al Wolters

The church and denominations

There are no denominations in the Bible, only Christian churches (plural) which form the one Christian Church (singular). A church consists of people whom God has called out of the world and unto himself. Every local church is a church of God ("to the church of God in Corinth," 1 Cor. 1:2). Churches in different places acknowledge each other ("the churches in the province of Asia send you greetings," 1 Cor. 16:19). Yet all these people form one Church of Jesus Christ ("Christ loved the church [singular] and gave himself up for her," Eph. 5:25).

Today's church is no longer defined by the New Testament. We speak of denominations because the church of Christ is fragmented. And a fragmented church is biblically unacceptable. If Christ is not divided and if we have all been baptized into one and the same Name, the church cannot be divided ("Is Christ divided?" 1 Cor. 1:13). We have one Father and must form one household ("One God and Father of all who is over all and through all and in all," Eph. 4:6).

Fragmentation unacceptable

A fragmented church is biblically unacceptable but it is practically unalterable. We try to live with it by all sorts of rationalizations. Some have said that the splintering must have happened by God's providence, for no single super church could have done what 300 small denominations are doing.

Most Protestants teach that the biblical doctrine of the unity of the church does not demand visible expression. But Christ himself said that our (visible, of course!) unity-in-love might convince outsiders that Jesus is the Son of God (John 17:23). Most frequently we justify the separate existence of our denominations by pointing at the unfaithfulness of other denominations from which we (or our ancestors) departed. But with the advantage of hindsight we know how personalities and psychological, rather than theological, issues played inordinate roles in the schisms of the past.

In North America people are tired of the conflicting claims of denominations. They are more interested in the generic product (the gospel) than in the brand name (denomination). So they call their churches "un-" or "non-denominational." And more often than not, the charismatic leader of the group is a Protestant pope.

One holy catholic church

No biblical defense of denominationalism is possible because the Bible ignores or condemns the phenomenon. Every effort to start from scratch with a "New Testament church" has resulted in still another denomination. Therefore, the best advice is that we should always act as members of the *one holy catholic church* in and through the denomination of which we are a part.

One: We mourn our brokenness and long for the re-union of all true believers. *Holy:* We shall be holy because we belong to God. *Catholic:* In space it means world-wide; in time it means that in my church the tie with the historical Christian church always be maintained. If all denominations strive to be nothing more and nothing less than the biblical Church of Christ, there remains hope even for our eventual unity.

As a pastor of the Christian Reformed Church Andrew Kuyvenhoven served five churches in Canada. He is now retired and lives in Grand Rapids, Mich.

'Encouragers' offer Classis Toronto nurture in evangelism



Part of the new church group standing at the corner of Yonge and Eglinton. Renate Kok stands at far right, with Barbara Berends next to her, while Tim Berends kneels at front.

Bert Witvoet

TORONTO — Christian Reformed churches in the greater Toronto area are getting a shot in the arm as they seek to reach out to unbelievers. Classis Toronto, in conjunction with Home Missions, has established what is known as The Barnabas Network (TBN — Barnabas was the Apostle Paul's sidekick, and his name means "encourager."

The network has two mandates: train those in Classis Toronto who are interested in evangelizing; and plant a church for the unchurched in downtown Toronto.

Two people are leading this effort: Tim Berends, an ordained CRC pastor who founded Good News Fellowship in Winnipeg and who is active in Inter-Varsity Christian Fellowship at York University; and Renate Kok, a recent theology graduate from Oxford University and a trained art historian. Her experience includes service in the Red Light District of Amsterdam, and involvement with the Church of England (See CC article on Renate Kok, May 8,

1997).

What characterizes the network and its two workers is what one pamphlet refers to as "a love for the unbeliever and the unchurched."

Building bridges

The Barnabas Network has started its training ministry by initiating leadership development groups. These groups demand a 10-month commitment from its participants and include the following components: training, action and ongoing support. The "action" demands both a commitment to prayer and the building of bridges with people who are not followers of Jesus.

The idea is that those Toronto-area church members who are trained by the Barnabas Network will themselves be able to train others in their churches.

Support by Classis Toronto

was affirmed at its fall meeting when Berends and Kok received applause after they had presented their vision and hopes.

A good start

Right now a core group of 20 people (including children) meet in the Berends's house in the Yonge-Eglinton area. They have been able to attract dozens of unchurched people. But pretty soon they hope to move into the facilities of St. George the Martyr Anglican Church on John Street. Renate considers this a "God-incidence" (her term for happy occurrences that seem coincidences to others) because the church is near the Ontario Art Gallery and the Ontario School of Art where she taught for five years.

Tim Berends is equally excited about new developments. "We would never make something happen," he says, implying that God is doing these things.

Barbara Berends, who's a registered nurse, hopes that the church's outreach will include a neighborhood health clinic at which she can offer her services.

Prayer undergirds

Berends and Kok are also affiliated with Inter-Varsity Christian Fellowship at York University, and they hope to be able to reach out to many students there. "Students find it hard to connect to a church," says Kok.

"I really believe in this work," she says, as she thinks of a wide spectrum of tasks and opportunities that TBN envisions. "People are very hungry for the gospel. Churches are probably willing but not nurtured to take in newcomers."

Prayer is the bedrock of what TBN wants to do. According to Kok there are too many "God-incidences" to not believe that God is leading them.

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**Watch for our
 Business
 Directory in
 next week's
 issue.**

Feature

Coping with the burden of the past

Introduction

This week, two "young middle-aged" people who grew up in the Christian Reformed community, and who left it for a while because they felt alienated from that community, show us in two articles and a poem how they feel and think about some of the things that have come out of the Dutch Reformed heritage. Each is, currently, as one put it, trying to "get in touch with my roots."

We believe that their experience is fairly common among young persons growing up in what they consider a close-knit community that they feel as restrictive. We also believe that a journey that leads people out of a theologically and culturally defined community does not necessarily mean the end of faith, and may even lead to a return to that community, a return which is often accompanied by a mixture of pain and joy. These contributions indirectly reveal something about a journey and a return.

Editor

How could Dutch Calvinists commit such heinous crimes?

Michael R. Geisterfer

"How can I reconcile with people who knew that what they were doing was a great sin?" says Sisana Zweni, a black anti-apartheid activist who was beaten, chained, suffocated and subjected to electric shocks by the South African security police.

This is perhaps the key question facing numerous survivors of atrocities carried out in the name of apartheid in South Africa. It assumes, of course, that those who carried out the murders, tortures and imprisonments knew that what they were doing was, in fact, as Zweni puts it, a great sin.

As difficult as it might be to imagine, most of those who carried out the worst crimes of apartheid would not have considered their behavior criminal at all, but simply justice. They were upholding the laws of apartheid. Some of them, particularly the architects of apartheid, may even have believed that they were carrying out the will of God.

A people set aside

In his seminal work, *The Rise of Afrikanerdom*, C. Dunbar Moodie refers to the early Dutch Calvinist settlers as having their own Afrikaner civil religion, at the heart of which was the notion of them being God's chosen people with an ordained calling or mission. "God created the Afrikaner People with a unique



Michael Geisterfer.

language, a unique philosophy and their own history and traditions," stated a leading Afrikaner nationalist in 1944, "in order that they might fulfil a particular calling and destiny here in the southern corner of Africa."

The notion of being set aside by God from all other nations and races resonates deep within the Dutch Calvinist soul, particularly among those who left the Netherlands to settle in other parts of the world. Indeed, when I was a child attending catechism in Southern Ontario, I was taught that I was among the

elect, those chosen by God to be a shining light in the darkness, an example of purity in a world of impurity.

It was this deeply imbedded notion of separateness, or apartness, that set the early foundations of apartheid in South Africa. The early settlers believed that remaining pure and holy before God meant separating themselves in every possible fashion from people of different nationalities and races.

In 1948, this belief became judicial law in the Apartheid Act which saw racially mixed marriages banned, and the rights of

white Europeans taking precedence over native Africans — blacks — and those of all other racial ancestry — coloreds.

The worship of principles

The question for me as an immediate ancestor of white Dutch Calvinists is, how could something that appeared so righteous turn out to be so evil? And how could my people have believed in it so fervently as to have allowed it to happen?

According to British sociologist and psychotherapist Frederick Blum, a split would have had to occur between the Dutch Reformed communities' spiritual moorings and their dogmatic belief system. "Once religious principles take precedence over qualities such as love, compassion and tolerance, humans become capable of the most horrendous of actions."

One of the mechanisms that humans use to justify cruel and sadistic behavior towards others is that of objectification. "In the Nazi extermination camps, the Jews were referred to as vermin, insects. Who, apart from Tibetan monks, would think twice about killing an insect? Reducing our enemy to such insignificance makes it easier to kill them."

Another powerful mechanism is ideology. When ideas take on a power of their own, they become the ends which are used to justify the means taken to achieve them. This is as true in the arena of political warfare as they are in religious persecution. In South Africa that distinction became irrevocably blurred as one religious bias became the basis of not just a political structure, but judicial law. You could actually be thrown in prison on the basis of the color of your skin.

The soil of insecurity

If all of this is true, the question remains as to how such a split occurs in the first place. What are the conditions necessary for something like apartheid to thrive?

Most psychologists agree that sadistic behavior has its roots in

a deep and unresolved neurosis. The ego feels severely threatened and insecure; given the opportunity to assert itself, it will, and often brutally. Opportunity comes in the form of economic or physical power, which is why in the scheme of things, the more powerful trample on those weaker than themselves. The need to dominate springs from inner distress, and victims are chosen based on their weakness and capacity to be oppressed.

In pre-apartheid South Africa, the Dutch Boers were a beleaguered lot, struggling to protect the rich lands they had conquered against not simply the black masses, but the British as well. Their religion thus became a powerful tool to justify the imposition of what has been termed one of the most racist and oppressive regimes in the modern world.

Did those who engaged in the atrocities not realize that what they were doing was wrong? Probably not. As long as they believed that their existence as a race was in peril, and that they were God's chosen people, any action taken to preserve themselves would be justified.

The pain of truth

Even today with apartheid dismantled and the Truth and Reconciliation Commission winding its way through the backroads of South Africa, the actual truth may still be a distant goal. To those who have committed the crimes, truth will be more like a roaring fire than a healing balm. From a psychological perspective, it may be more than they can bear.

Nelson Mandela and Desmond Tutu's offer of amnesty to perpetrators of some of the worst crimes is a double-edged sword. It reflects their deep wisdom concerning the process of forgiveness, and the need for reconciliation. Yet for the Dutch Afrikaner community, it is also the most painful road open to it. Let us pray that they have the wisdom to take it.

Michael Geisterfer is a journalist and writer who lives in Aylmer, Quebec. He is a graduate of the University of Toronto with a BA in English literature and communications.

Asking forgiveness

Michael R. Geisterfer

When I was travelling through Europe as a young man in the 1980's, I often ran across Germans my age who were running from a past they had never actually known. I wondered what it would be like to awaken from childhood into a world where one's parents and one's society, indeed, where one's own people were responsible for what is perhaps the greatest single crime of all time: the Holocaust. What do young persons do with such information? Where do they go to hide from it?

There was a certain cachet in the fact that my father was a victim of a similar crime, that he had actually spent nearly four years in a concentration camp. In a way it absolved me of any complicity in their inherited iniquity. Whereas their hands were stained by the sins of their forebears, mine were clean. Or so I thought.

Last Sunday I was sitting in the Christian Reformed church I attend when a strange thought occurred to me. If my father had emigrated to South Africa instead of Canada, I could now be sitting in a Dutch Reformed church in the Transvaal. If so, I might secretly still believe in apartheid.

As it was, my father came to Canada instead. In the early 1980's, we both attended a lecture given by Alan Boesak, a prominent black South African pastor at the time, and lent our voices to the outrage of the Dutch Reformed community here towards the notion of apartheid. It was the right thing to do, and I think on an emotional level we felt better about ourselves having done it.

In the years that followed I continued to believe that there was no connection between my life and what was happening in South Africa. At the same time, however, I kept running from something, from a past perhaps that I had never known. I fled to Central America where I immersed myself as a journalist in the bloody conflicts of other peoples wars. Then I went to Europe and hid among first the French, then the English, hoping to expunge whatever it was I

Continued on p. 13...

Justice from a distance

The Afrikaans you cannot learn, Nomzamo —
(its sounds bitter to your ear
and hateful to your tongue:
*Braaiivleis—
Veld—
Platteland—
Broederbond—
Kaffer!*) is mother tongue to me.
Those clipped syllables bring
memories of immigrant parents struggling
to raise themselves up in a country
that hoped most for our assimilation.
The boers who so ardently believe themselves
to be the just inheritors of your promised land —
have much much in common with my *vader en moeder*:

*"We are God's people — set apart —
chosen. We covenant with this great
Father God to obey His laws..."*

Had they written the British North America Act
would my parents not have attempted to incorporate
the Mosaic law?

And the English you *do* speak
is father tongue to me who learned its intricacies and proper usage
outside of mother's home.
Assimilation by skin color was instant —
but the tongue needed training.

Dutch:

While the English were fighting the French
and killing Metis for those great acres of snow,
beaver pelts, gold mines, and timber woods,
the Dutch were planting flags
and wreaking havoc in Indonesia,
Surinam, the Cape.

Canadian:

But when the boers rose up against the
English, Canadian Loyalists crossed
the equator to defend the Union Jack —
"the thistle, shamrock, rose entwine
the maple leaf forever"
— and won.

Dutch-Canadian:

a white with the blood of one colonizer,
the citizenship of another,
and the languages of both.

What if those two realities had
mixed together in the south of Africa
instead of the north of America?
Would I then know you as the hero you are?
Would there be enough distance
that makes connection between us
that I could hear your name and be filled with awe?
Would *vader en moeder* adopt into our
home an African *zoen/broer*?
What would assimilation have looked like
in your country, Nomzamo, to immigrant
Dutch men and women arriving at the Cape
five years after apartheid was made the Law?
Instead of an African brother,
I might have had an African nurse.
Instead of a manager at a U.S. factory

my father might have been the foreman at a silver mine,
complaining of kaffer strikes and
holding secret meetings with his
broeders at the church.

It might have happened, I know.
Under colonization anything can
happen —
a white need only point to some
part
of a map and say, "There or there
or there."

What reasons for choosing one
"there" over another
when, with the right adjustments,
anywhere could be home?

And what might conscientization
look like for me

in your country, Nomzamo?
Here, I cry out (quietly and safely)
against your banning,
the imprisonment of your husband,
the slaughter of the innocents.

But if it could cost me prison,
if it could cost me rejection by *vader/moeder/zuster/broer*,
would I dare rail against the *verdomte passboeke*?
would I dare sing with hope "Nkosi Sikelel'i-Afrika"?
would I dare wear green and red and black loudly?

These are not your questions, I know
Only mine.
Only mine, Nomzamo.

I like to imagine myself submitting to prison, banning and
defamation for the sake of justice,
taking your model, or a thousand other models,
of love and anger for my example.
But nothing I can point to in my experience
gives basis for these Hollywood imaginings.

The country I call home
has practised apartheid and genocide for years
under the name of reservations and orderly control.
I have swum in Lake Huron.
I have canoed the Temagami River.
I have camped in Algonquin Park.
I have worn parkas and mukluks
Never once have I added my body or voice
to the defense of fishing and hunting rights,
to the protest of logging and strip mining
that destroys a way of life.
I like to imagine myself learning Xhosa or Zulu,
yet I have never attempted Cree or Oneida.

I like to imagine that in South Africa
the issues and thus the choices
are so much clearer.
But justice from a distance
is balm to a guilty soul.
Justice from a distance kills as surely
as justice not at all.

Marian Meck Groot (copyright, 1989)
Jamaica Plain, Mass.



Meck Groot

Meck Groot grew up in Aylmer, Ont. She is a Calvin College graduate and holds a Master's degree in theology from the Episcopal Divinity School. She is the co-ordinator of the Women's Theological Center in Boston, Mass.

Feature

'The best is yet to come,' says Campus Crusade founder

Gordon Legge

CALGARY. — Bill Bright doesn't look like a fellow who's done a 40-day fast. He's short and stout, looking more like a Monday morning coach than a man who has mobilized millions of Christians to reach more than one billion people to help fulfill Jesus's Great Commission to make disciples of all nations.

In his early years, Bright says he was a happy pagan, a materialistic humanist.

Bright doesn't have the eloquence of Billy Graham nor the reputation of Mother Teresa. He captivates audiences with his simple message about the God who created a universe containing millions of galaxies and who wants an intimate relationship with every single individual.

In his early years, Bright says he was a happy pagan, a materialistic humanist. Even though Bright went to church with his mother, he always thought of Christians as Elmer Ganttrys — smooth-talking con-artists. His own pastor was a womanizer and divorced his wife to take up with another woman. Bright thought all Christian leaders were like that.

Hypocrites

"I never met a man I admired as a Christian," he says. "I wasn't looking in the right places." So he set out to become

a successful businessman, living in ritzy Belair in Hollywood. But his mother's faithful prayer began to have its effect and he started attending Hollywood's First Presbyterian Church.

It was a big church and he easily hid at the back. After several months of attendance and reading, however, he knelt down one night and asked God to show him what he wanted Bright to do with his life. Bright didn't receive an immediate answer but in the weeks to come it became apparent to him that he was to develop his relationship with Christ.

"I was sincere and I know God heard me. But it wasn't until some time later that my faith became a reality." That was 1944.

Four spiritual laws

In 1951, Bright and his wife, Vonette, left the business world. The man who had never met a Christian he admired had decided to follow the person whom he regarded as the greatest man who ever lived. The couple became "slaves" for Christ.

The Brights founded Campus Crusade and began talking to college students who had never heard about Jesus or read the Bible. Bright compiled the now famous Four Spiritual Laws, written in a way anyone could understand.

Bright tells people that God



Bill Bright

COURTESY CAMPUS CRUSADE FOR CHRIST CANADA

loves them and that he has a wonderful plan for their lives (Law 1). Then he notes that because we human beings are sinful, we are separated from God and cannot know and experience God's love and plan for our lives (Law 2).

Law 3 says that Jesus Christ is God's only provision for our sin and that through Christ people can know and experience God's love and plan for their lives. Finally, each person must receive Jesus Christ as Lord and Savior in order to know and experience God's love and plan for their lives (Law 4).

Public recognition

Since Bright formulated those "laws" hundreds of millions of people have heard the message through his aggressive marketing of Christianity. After decades of tirelessly toiling in the fields of the Lord around the world, Bright was recognized for his efforts last year. He was awarded the 1996 Templeton

Prize for Progress in Religion in a ceremony at Buckingham Palace in London. Past recipients include Billy Graham, Mother Teresa and Chuck Colson.

"[Bright] is one of the outstanding Christian leaders in the world," says Ray Matheson, pastor of Calgary's First Alliance Church "There is no other man who has been so effective in bringing the Christian message into the secular marketplace of our world." Matheson was himself profoundly influenced by Bright almost 30 years ago as a student at Wheaton Graduate School of Theology near Chicago.

When Bright was awarded the Templeton prize, he also received nearly \$1.1 million, the largest given in any field, including the Nobel prizes. He used the money to promote fasting and prayer to further his ambition of fulfilling the Great Commission within this generation. One of his most recent initiatives has been to enlist two million people, like Matheson, to pray and fast for 40 days for Christian revival in North America.

Spiritual atomic bomb

"I believe the power of fasting as it relates to prayer is the spiritual atomic bomb that our Lord has given us to destroy the strongholds of evil and usher in a great revival and spiritual harvest around the world," says Bright.

Before God comes with revival power, Bright says, the Holy Spirit will call millions of God's people to repent, fast and pray in the spirit of this passage from 2 Chron. 7:14: "If my people, who are called by my name, will humble themselves

and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and will heal their land."

With the approaching of the millennium, Campus Crusade announced last spring that it is planning a massive worldwide celebration involving hundreds of millions of Christians, begin-

Before God comes with revival power, Bright says, the Holy Spirit will call millions of God's people to repent, fast and pray

ning Dec. 31, 2000, and continuing for five days.

For many years, Bright's goal was to introduce at least one billion of the world's six billion people to Christ, and to plant one million churches. To date, his program has been implemented in 220 countries, representing 98 per cent of the world's population.

From campus to life

More than two billion have been exposed to the gospel and more than 50,000 new churches, including house churches, have been planted in 150 countries through New Life 2000, a Campus Crusade project. Today the organization has 14,200 full-time and 163,000 trained volunteer staff in 167 countries.

What began as a campus ministry now reaches into virtually every area of life, with 50 ministries to students, athletes, prisoners, families, executives, the military, inner cities and governments.

The *Jesus* film which Bright conceived and funded through Campus Crusade, is the most widely viewed film ever produced. It has been translated into 370 languages and seen by more than 8.34 million people in 217 countries.

Discouraged by the decadence he sees evident everywhere, Bright is currently recruiting two million people to fast and pray for 40 days for a revival in North America. "This revival will be a revival of love where Christians will demonstrate a love for one another," he says.

What the world has seen in terms of Christianity during the past 1900 years, Bright believes, is but a small prelude. The best is yet to come.




Voortman

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Do you know the warning signs of a heart attack?

- Heaviness, pressure, squeezing, fullness, burning discomfort or pain in the centre of the chest which may spread to neck, jaw, shoulders, arms and back. These symptoms may not be severe.
- Shortness of breath, paleness, sweating or weakness.
- Nausea, vomiting and/or indigestion.
- Fear, anxiety and denial.
- Signals may come and go.

- Don't hesitate - take charge.
- Sit or lie person down in a comfortable position.
- Call 911 or your local emergency medical service (EMS).
- Perform CPR if necessary.

November is **CPR**  NC

Environment/Feature

Wet wisdom in the Pacific Northwest

There are few creatures more majestic than a giant western red cedar. True, it makes no piercing scream like a mountain lion. Nor blasting vapor as a breaching great gray whale. But the rich mossy sides of these great green beauties are inviting to the touch.

When growing in a patch of Pacific coast flood plain they can soar to over 200 feet. The trees along the rivers are smaller now. Locally we call them "second growth," and they are well under the 16 feet of girth their parents once obtained. But wandering around the base of these giants is a humbling experience. Maybe that's why we so often build our retreat facilities in the river bottoms, deep among the trees. It is a quiet place to get away and sense how small we are and how great is God.

Message in a song

I spent a few days recently among the cedars on the coast. And something happened there that reminded me again of how often we fail to apply the wisdom of Scripture in our lives.

These cedar trees have a story to tell. They have wisdom to dis-

pense, but it takes a keen eye and a trained ear to hear their stories. The story I heard is familiar to our ear but often foreign to our practice. It is so simple that a child can repeat it to us, yet so profound that we have a hard time applying it in our lives.

The story goes like this. A wise man and a foolish man set out to build themselves accommodations. They each selected a site, and from that choice a children's chorus has been ringing in our ears for generations: "The wise man built his house upon the rock. And the rains came tumbling down," and so on.

When we arrived the director of the facility greeted us and apologized for the rough look of the grounds. "We had a flood here and it did about \$380,000 damage to these buildings," he said, with evident pain.

I could empathize with him, but was left wondering why they had refurbished this building so richly for the next flood! The sound system was marvellous, but built in low to the floor, right in harm's way. How is it that we base our lives on the spiritual message in the song,

but miss the common-sense wisdom of it? It's the same story with many of our environmental problems.

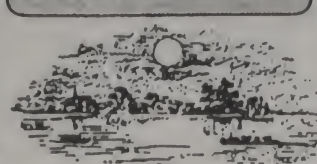
Finding local wisdom

When the Europeans first arrived on the coast they asked the local people where to build their new homes. "If you see mud on the cedar tree, build higher up," came the reply. That's good advice and it still holds today. Unfortunately, few of us have lived long enough in these flood plains to learn the local lore.

We simply don't know how to read the story of the ground we walk over. It takes a practised eye to discern the bench marks in many valleys. So one of the liabilities of the modern mobile life is the loss of such local wisdom.

Yet the wonder of our age is that we can alter many natural processes for our comfort and convenience, but also for health and safety. We can, within limits, control nature. This ability is clearly the blessing of God on us. But it doesn't come without a caution. Recall the blessings the Israelites received in the promised land, and the warnings that went along as

Creation waits...



John Wood

well. It is easy in our time to take the blessing and ignore the cautions.

Our approach seems to be either build, and then complain when disaster strikes; or build and then alter the stream in an effort to prevent the flood. But isn't there another way? Some people do take another approach. They invest their money to buy property upslope, the way of disaster. Then taking a cue from the creator, they design floodable facilities. Trains and structures can be made that stand getting their feet wet.

This choice is available to us for many of the environmental problems we face. We can, if we will, learn to listen to the creation through the wisdom revealed in the pages of Scripture. There are lessons that can be applied to our contemporary environmental problems. But we will need to heed Job's advice and listen to the lessons of the earth (Job 12:7-10).

John R. Wood teaches environmental science at The King's University College in Edmonton.

Asking forgiveness

...continued from p. 11
was running from.

It wasn't until last year actually, that I stopped running and returned to my people, the Dutch Reformed community. I took a look at all of the assumptions I had made about my original innocence and realized to my deep dismay that I had been wrong about a number of things. Whereas it is true that my father spent nearly four years in a concentration camp, it was in Indonesia that his ordeal occurred.

'I am not innocent'

Anyone who knows the history of Indonesia knows how badly things went awry there. They know of the three hundred years of Dutch occupation of the islands, and how they believed that God had ordained them as his chosen people with a special mission to Christianize that pagan colony. I shudder to think how many Indonesians died in the execution of that divine endeavor. I really don't want to know what my people did in Indonesia, and fortunately I never will. Records were never kept of the atrocities, not like they were

in South Africa, where my people also landed.

Today, the Truth and Reconciliation Commission in South Africa has become an ongoing living testimony to what happens when one group of people sees themselves as separate and somehow superior to all others in the eyes of God. Testimonies of the atrocities that occurred are mind-numbing. It is hard to believe that such things occurred between humans, much less at the hands of Christians. My people.

I am not innocent, no more than my father was when he was born into the last generation of Dutch colonialists in Indonesia. When you are born into a legacy like that, you inherit it. It becomes yours. And though he paid a high price for the sins of his parents, he is still not free. His pain spilled onto the next generation.

I thought perhaps that in order for me to be free, I needed to forgive him, or the church, or all of the past and present generations of Dutch Reformed people.

Now I realize that what I really need is to be forgiven myself.

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Send your questions to Peter and Marja. Confidentiality is assured.

Committee "Netherlands Bazaar" needs your assistance

Christmas Food Parcels

The Committee "Netherlands Bazaar" herewith expresses its deep appreciation to all the contributors and supporters who made the 1997 Bazaar such an outstanding success. **An amount of \$95,000 was raised!**

The Christmas season will soon be upon us and once again the committee is depending on your co-operation to identify families in need of assistance. If you know of any family of Dutch extraction in Ontario, in extreme financial circumstances, we need to hear from you **before Friday, November 21, 1997**. We want to surprise them with a food parcel before the festive season begins.

Please note that we must know the number of family members, the ages of the children and the reason why they should receive aid. We also require the name and phonenumber of a contact person who can verify this information. All submitted names will be kept in strict confidence.

Please forward all letters to the following address by **November 21, 1997**:

Mrs. G. Spaans, Committee "Netherlands Bazaar"
15 Pavillion St., Unionville, ON L3R 1N8

The following committee members may also be notified by phone:
Ge Spaans (905) 477-1243; Lia de Groot (905) 878-1040;
Bets Speelman (416) 742-1172; Jenny Olthof (416) 282-9228

We thank you from the bottom of our hearts because it is thanks to you that we were able to raise the overwhelming amount of \$95,000!

— advertisement —

Comment

Does changing the medium change the message?

Dear Peter:

Y'know, I think I get along pretty well with my Dad, but every once in a while I get a little shock from something he says, and I have to remind myself that he's thirty years older than me and that there are some pretty significant differences between how each of us observes the world.

He was recently in Chicago for a conference at the Willow Creek Community Church, and since he had a free day before he had to fly home, I flew down for the weekend to spend some quality time with him. I've heard a lot about Willow Creek from him, so I willingly went along to a worship service on Sunday morning.

The weekend services at Willow Creek are geared for people who are interested in learning more about Christianity. They're massive: I think the building holds about 5000 people and the 9:00 a.m. service we attended was full. (And that was only one of the four services held each weekend.)

Now, I don't ever think it's wise to evaluate a church's ministry by one service, but I can't say there was anything about the service that struck me as particularly unique or compelling. It was smooth and slick, the speakers were dynamic, the music was really good and the building had the latest in sound and lighting system. My Dad thinks it's pretty nifty, and I must say, I've

never seen him tap his feet in time to the music in church before.

But my reaction was that I've seen all of this kind of worship many, many times. It's not new to me, and as Dad and I drove out of the parking lot, I told him so.

I started thinking about public worship and those older folks who are trying to keep today's youth in church every Sunday. I wonder if they're trying too hard.

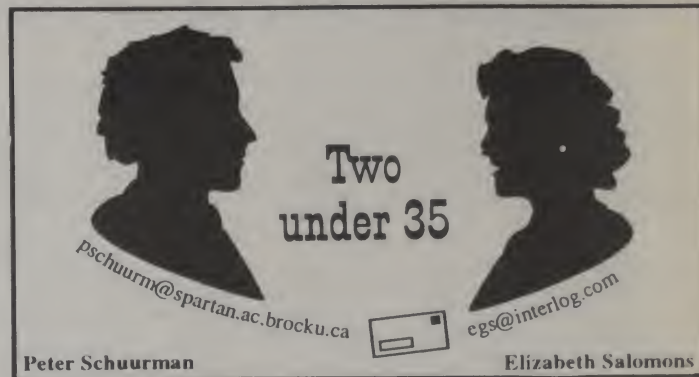
He immediately remarked that our difference in reactions reflected our differences in age. This was where I had a little shock. I keep forgetting that I'm probably a lot more sophisticated and literate as far as — hmmm, shall I call it public presentation? — is concerned. We children of the video age have been so exposed to images and sounds of unthinkable variations that we've become pretty indifferent to it all. And it takes something awfully creative to impress us. Just look at TV commercials: each one is trying to outdo its competitor or even a previous version for the same product. (Or do you not watch them? A male friend of mine says men never watch commercials if they have a remote in their hand.)

Later, on the flight home, I started thinking about public worship and those older folks who are trying to keep today's youth in church every Sunday. I wonder if they're trying too hard. (And I'm not slamming Willow Creek in particular here; this is a general comment about all evangelically oriented congregations or congregations worried about their diminishing youth population.) I wonder if they're trying to take from popular culture and media what they think the younger generations like or want, or maybe it's even what they think younger people need to be able to understand. They're trying to reach us using our own language.

I personally think they end up degrading the gospel as a result. (Because the gospel can stand on its own and doesn't need a slick presentation to make it stick better.) But what I think is worse is that these older folks think they've got it figured out about what appeals to us younger folks, but they don't really get it. And they don't get it because they rarely ask us.

Willow Creek has another service for Generation-Xers that I didn't get to, but I was curious about it because they described it as something geared towards those who preferred an "alternative edge." Alternative worship for the alternative generation. Sounds interesting, but it also sounds a bit too much like a box to me.

*Alternatively,
Elizabeth*



Dear Elizabeth:

I was reading in some "alternative" magazine about this experiment they did on some young people. They took two separate film clips, one of a fast-paced chase scene — with all the characteristic three-second camera angle changes, the bright flashes of color, the loud noises, and near-death occurrences — and the other a silent black and white clip of a man getting his hair cut at the barbers.

They found that during the fast-paced car scene viewers became either numb or exhausted, and their attention lagged. With the barber scene, however, the viewers followed the barber's motions with interest. And when the man seated in the chair put his hand into his pants pocket, they moved towards the edge of their seats to watch him take out a candy, unwrap it, and place it in his mouth. It had less lights and action, but for some reason, it was more intriguing.

Our generation is in no danger of dying from lack of stimulation. With internet capabilities that transport us to any site in the world and a color TV that transports any site in the world to us, we have been dubbed the "been there, done that" generation (perhaps even more so those younger than us.) Music has to get louder and harsher in order to get people's attention.

"What is the number one problem with youth today? They're bored. Bored to death."

And what is the number one problem with youth today? They're bored. Bored to death. Home, church and now even school (with its new multi-media emphasis and "learner centered" pedagogy) are all a series of spectacles. They sit, consume and yawn. Kids today are natives of the glittering media world, and your dad's generation, well, maybe they're more like immigrants.

So Elizabeth, I fully agree with you. I remember a Pentecostal pastor saying to me once, "While some churches change the message, we just change the medium." But the medium can alter — and even betray — the message. And as much as I do like commercials (I think they can be the most thought-filled minutes of television), I think image-based mediums have a tendency to become fragmentary, episodic, and inconsequential. That doesn't sound like the gospel to me.

But what is the best way to communicate with an American? Looking at the "success" of these sorts of churches, it may be that the majority do not think like you and I. Perhaps success and faithfulness in a world like ours don't always come together.

Or maybe being avid readers as you and I are gives us a different perspective on image-based events. I don't know. But if my church starts having light shows and installs a giant video screen, I'll still come to check out the show, but I'll go elsewhere for worship.

*Empathetically,
Peter*

Elizabeth Salomons is a freelance editor who lives in Toronto and is a member of First CRC there. Peter Schuurman is the Christian Reformed Church's chaplain at Brock University. He's a member of Jubilee Fellowship CRC in St. Catharines.

Advice/Opinion

Psychological harassment is abuse

Dear P & M:

I would like your advice on a matter regarding allegations of psychological harassment and abuse. For some time I have been working in a Christian organization with a supervisor who would operate in an unethical way. Since we are not unionized there was little help for the employees. This supervisor has recently moved out of our organization.

About four months ago I reported that this supervisor had been psychologically harassing and abusing me. Initially I reported this to an individual member of the supervisor's governing body. Later I reported the matter to the chairperson of the board in the presence of my pastor. Since then I have not heard a word from anyone. In fact, one of them claims he never heard the matter mentioned.

What do you think about this? Does a charge of psychological abuse merit following up in the same way as a charge of physical or sexual abuse?

Dear Harassed At Work:

A Christian organization is governed by Canada's labor laws as well as Christ's directives. In this matter, the government may not be very helpful, but the Lord's way of doing things still applies.

When we phoned our province's Ministry of Labour we were told that there is nothing they can do about a boss "who acts like a jerk to his workers" (that's a direct quote, although we're not allowed to identify the Ministry of Labour representative who said it). The Ministry of Labour can only become involved when someone is let go without reasonable cause. Even then, the best they can do is work for two weeks of severance pay. We were advised to tell you to contact your province's Ministry of Labour anyway, and to consider contacting the Human Relations Board. Perhaps, we were told, they can help.

We are disappointed that your board and pastor have not come back to you with a response. It is probably due to the fact that people are naturally resistant to dealing with allegations of abuse. This is an explanation, not an excuse. Even if psychological abuse falls outside the government's jurisdiction, it still falls under Christ's guidelines for responsible, loving Christian behavior at work. That's why you will have to press for an answer. Not to do so would leave you with the bitter taste of an unresolved conflict. It would also leave the supervisor free to repeat his behavior with another employee at his new place of employment.

The Christian Reformed Church's Abuse Report recognizes these two negative consequences when it states: "The abused experience resentment because their concerns have been dismissed so lightly; the abusers are not held accountable for their actions or the conse-

Peter and Marja



are
IN

quences of those actions and may go on to abuse again" (Acts of Synod 1997, p. 676).

We suggest that you carefully document what happened. Search your memory for dates and experiences. Think of fellow employees who could support your version of certain incidents or who possibly experienced similar abuse. Remember that psychological harassment is hard to substantiate since it involves difficult to prove things like verbal and emotional put-downs, shunning, promotion bypassing, and even being relegated to demeaning labor or a poor working location.

That's why you must go beyond your subjective feelings and carefully record the objective facts which support your allegations. Only then should you approach the board again and insist that they deal with the matter. Interestingly, both the Ministry of Labour and the CRC's recent Abuse Report have definitions for physical and sexual abuse, but not for psychological abuse, probably because it is so subject to personal perception and interpretation.

Ecclesiastical avenue

Since you work for a Christian organization, it is conceivable that you and the alleged offender are members of the same church or denomination. In that case you also have the ultimate option of submitting this matter to your church council or (if both of you belong to the CRC) the Judicial Code procedure outlined in Church Order Supplement, Article 30-c of the Christian Reformed Church.

If you are not a member of the CRC, you may want to check if your denomination has a similar procedure available to you. Before you go this route, however, do your utmost to work things out with your own board first, because this procedure can be a wrenching experience for all parties involved.

Part of healing is an acknowledgement that there was an injustice. Even if your governing body can not deal with the supervisor now that he's gone, it can deal with you in a supportive way through listening and responding. Until that happens, you will continue to be disappointed and feel that a part of your life is on hold. It is our prayer that your board will respond sooner, rather than later.

Write to: P & M, 16 Kimbermount Drive, St. Catharines, ON L2N 5V6.

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Ludkea, Alan Vandermaas, Marian Van Til and Bert Witvoet.

Inklings of hope in Northern Ireland

Tony Campolo

There is a wall in Belfast, Ireland, that separates the Catholic neighborhood from where the Protestants live. It is as ugly and obscene as the Berlin Wall once was, and it is a testimony that when people hate, they do so with the greatest intensity when they hate in the name of Jesus.

Last month I was invited to Northern Ireland to help tear down that wall. I was asked to speak at a prayer breakfast at the Stormont Hotel. It was just across the road from where the peace talks between the British government, the Unionists and the representatives of the political wing of the IRA were to be held. It was a prayer meeting that brought together members of the Westminster Parliament, as well as members of the Dail, the Parliament of the Republic of Ireland.

Prior to the breakfast, I met for prayer with some of the key Protestants of Ulster, as well as with several priests and nuns. It was inspiring to listen to their intense pleadings to the Lord for peace. To hear nuns and priests, along with Protestant pastors, praying together in the name of Jesus provided me with a burst of hope for their troubled land.

That hope was severely challenged, however, when a few minutes later, I headed toward the hotel for the prayer breakfast and encountered the Reverend Ian Paisley and his angry followers. These sincere but obstinate brothers let me know in no uncertain terms that in their opinion, Catholics and Protestants praying together blurred the line that separated truth from falsehood.

Rev. Paisley challenged me by asking if I would declare the Mass a pagan ritual, and any mention of Mary to be idolatry. I responded by saying that, actually, I was planning to talk about Jesus and how he prayed for his followers to be "one." A Paisley associate shouted back, "Which Jesus?" as he pointed out that St. Paul once said that there would be those who would preach another Christ than the one who had first been delivered to the church (2 Cor. 11:4).

"I was going to talk about the one who said, 'Love your enemies,'" I answered. "I was planning to talk about the Christ who said, 'Blessed are the peacemakers' and 'Judge not that ye be not judged.'" Need-

less to say that answer didn't end the discussion.

I'm sure the Reverend Paisley and his followers deemed me shallow because I refused to take their sectarian differences seriously. That is because I believe that only Christ matters! Those who are in Christ, who believe in him with passion, who struggle with him through doubts, uncertainty, and even through despair, are my spiritual brothers and sisters. Some of them are Protestants, and some of them are Catholics — but I count all of them as Christians. I met some of them at this prayer breakfast. Four of them gave their testimonies.


There was a young Protestant whose wife and newborn baby were blown apart by an IRA bomb. There was a Catholic couple whose only son was killed by an ultra-Unionist bullet. And there was a Protestant woman whose policeman husband was still in a coma after taking a bullet to the head from a Catholic extremist. Each in turn told how their faith has held fast through their suffering and how they have found that through Christ, there is deliverance from the destructive effects of hateful vengeance.

Survival through faith

Finally, there was the testimony of a Catholic woman whose husband was machine-gunned to death as he sat beside her in their car on their way to church. They were waiting for a traffic light to change when a car load of Protestant gunmen pulled up alongside of them and opened fire. Their three children were put into shock as they witnessed their father riddled with bullets. But this young Catholic wife was devoid of bitterness. She said, "As I saw my husband's blood pour out over the Bible that lay on the car seat between us, I could only think of the blood of Christ. I thought of how that blood not only covered my husband's sin, but also covered the sin of the men who shot him." She then went on to say that she prayed daily for her husband's assassins, hoping that they might come into a personal relationship with Christ — because she believed that only a relationship with Christ could save them.

Tony Campolo is the director of the Evangelical Association for the Promotion of Education in St. Davids, Penn.

Classifieds

Classified Rates	Anniversaries	Obituaries	Teachers	For Rent
<p>(Revised February 1, 1995)</p> <p>Births \$25.00</p> <p>Marriages & Engagements \$40.00</p> <p>Anniversaries \$45.00</p> <p>2-column anniversaries \$90.00</p> <p>Obituaries \$45.00</p> <p>Notes of thanks \$35.00</p> <p>Birthdays \$40.00</p> <p>All other one-column classified advertisements: \$15.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge.</p> <p>Note: All rates shown above are GST inclusive</p> <p>ATTENTION!</p> <p>a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format.</p> <p>b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.</p> <p>c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.</p> <p>d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to five column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.).</p> <p>NEWLYWEDS & NEW PARENTS</p> <p>We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address.</p> <p>Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313</p>	 <p>1952 November 15 1997 Psalm 123</p> <p>We praise and thank God that we may celebrate the 45th anniversary of our parents and grandparents</p> <p>BERT and EADIE BOSGRA (nee NYDAM)</p> <p>Annetta & Ed Norman — Nepean, Ont. Katherine, Rebecca, Emily Reta & Richard Raczkowski — Cobourg, Ont. Nathaniel, Sonia, Joseph Sylvia Bosgra — Toronto, Ont. Peter & Joanne Bosgra — Calgary, Alta. Heather, Stephanie, Kimberly Margaret & Ian McKie — Port Hope, Ont. Justin, Jonathan, Aaron, Timothy Jennifer & Steven McGillivray — Port Hope, Ont. Alannah, Dillon, Sheena</p> <p>To personally extend your congratulations you are invited to come to an open house on Saturday, Nov. 15, 1997, from 2:30 - 4:30 p.m., at the Grace Chr. Ref. Church, Cobourg, Ont. Best wishes only. Home address: 461 Sandra Cres., Cobourg, ON K9A 1Z6</p>	<p>Hardenberg Carrying Place Ov., the Neth. Ont.</p> <p>Oct. 21, 1909 - Oct. 22, 1997</p> <p>"You have been our dwelling place in all generations" (Ps. 90:1)</p> <p>The Lord called to His eternal home, our dear mother, mother-in-law, oma and great-oma</p> <p>LUBBIGJE (LUBBIE) VELTMAN-SCHREUR</p> <p>Predeceased by her husband Albert John Veltman (1990) and two daughters, Annie Postma (1968) and Ria Winkelhorst (1992), grandson Jeffrey Fledderus and two infant grandchildren.</p> <p>Her children, Fay & Evert Fledderus — Brighton, Ont. Luke & Alberta Veltman — Carrying Place, Ont. Henry & Suzanne Postma — Brighton, Ont. Diane & Henry Kuipers — Carrying Place, Ont. Albert & Lorie Veltman — Lindsay, Ont. Lubbie & Alard Banga — Carrying Place, Ont. Lambert & Alice Veltman — Carrying Place, Ont. Bill & Karen Winkelhorst — Brighton, Ont.</p> <p>23 grandchildren and 51 great-grandchildren. Also survived by two sisters, Jo Bolks of the Netherlands and Mina Stegeman of St. Catharines, Ont.</p> <p>The funeral service was held on Oct. 24, 1997, at Trenton Chr. Ref. Church.</p> <p>Correspondence address: Luke Veltman, Box 248, Carrying Place, ON K0K 1L0</p>	<p>KITCHENER, Ont.: Laurentian Hills Chr. School invites applications for a maternity leave situation during the 1997/98 school year. A full-time Grade 2 classroom teacher position for all subjects including French. This position to commence early to mid-February. Interested parties may reply with C.V. to:</p> <p>Mr. Luke Janssen, Principal Laurentian Hills Chr. School 11 Laurentian Dr. Kitchener, ON N2E 1C1</p>	<p>CLINTON, ONTARIO ADULT LIFE LEASE RESIDENCES</p> <p>available, 936 sq.ft. to 1235 sq.ft. Fully wheelchair accessible, sprinkler system, central air, security throughout building. Dutch and English spoken. For more info call (519) 233-7296 or (519) 482-7862.</p>
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			<p>Florida: Join a tour for Christian seniors, Jan. 6-24, 1998, to a beachfront resort with kitchenette, at Treasure Island. Fully escorted and tour includes trips to local attractions. For more information call John Feddes at (905) 627-7874.</p>	<p>ONE TO ANOTHER Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5. Write to: #12 923 2nd Ave. S. Lethbridge, AB T1J 0C7</p>
			<p>GOING TO HOLLAND FOR VACATION? Why not rent a VACATION APARTMENT and visit family and sight-see at your leisure. CENTRALLY LOCATED near APELDOORN. Year-round accommodations. FOR BROCHURE OR MORE INFORMATION CALL Harold or Nellie at (905) 985-7891 or fax us at (905) 985-3007 e-mail: hamel@idirect.com</p>	Teachers
	Obituaries	<p>Koudekerke Mississauga the Neth. Ont.</p> <p>Feb. 20, 1921 - Oct. 29, 1997</p> <p>At this time the Lord took him home.</p> <p>ADRIAN WIELEMAKER</p> <p>Beloved brother of Nell de Rycke-Wielemaker and brother-in-law of Ed de Rycke.</p> <p>He is also survived by four brothers and one sister and predeceased by three brothers and two sisters.</p> <p>Dear uncle of many nieces and nephews.</p> <p>We will miss him, but we know that he is now with his Savior, the Rock which he knew as his solid foundation. That Savior will also be our comforter.</p> <p>The funeral service took place at Clarkson Chr. Ref. Church on Nov. 3, 1997, Rev. G.H. Pols officiating. Interment at Springcreek Cemetery in Clarkson, Ont.</p>	<p>Church News</p> <p>Christian Reformed Church</p> <p>News from classes:</p> <p>Classis Niagara will meet, D.V., January 21, 1998, 9 a.m., at the Providence CRC, Beamsville, Ont. All materials for the agenda should be in the hands of the stated clerk no later than November 28, 1997. John TeBrake, Stated Clerk.</p> <p>Classis Eastern Canada, which met Oct. 24, 1997, in the CRC of Williamsburg, Ont., with the concurring advice of the synodical deputies (Revs. R. Koops, H. Praamsma and M. Van Donselaar), passed the following motion: "that Classis Eastern Canada release Rev. John Roke from his office of Minister of the Word and Sacraments in the CRC, and declare his status to be that as one dismissed from office, according to Art. 14b of the C.O." James Kooistra, Stated Clerk.</p>	<p>Listowel Christian School</p> <p>invites applications for a full-time teaching administrator for the 1998-1999 school year. Expect 50% teaching-50% administrative time. Principal or vice-principal experience would be an asset. Listowel is a K-8 elementary school of approx. 120 students. 3 full-time and 4 part-time staff. It is interdenominational, representing 13 churches in the area. Please send resumes to:</p> <p>Principal Search Committee c/o Menno Eelkema Listowel Christian School Box 151 Listowel, ON N4W 3H2 Fax/Phone: (519) 291-3086</p>
				Miscellaneous
				<p>DCA Travel</p> <p>Toronto 416-224-5211 Toll-Free (Canada wide) 1-800-667-2525 Fax 416-224-0842 Grimsby 905-945-3301 Burlington 905-522-8602 Emergency Service Available Business & Vacation Travel</p>

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3201 Burton Street SE
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Job Opportunities

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Please send inquiries to Grace Christian Reformed Church, c/o John Jeronimus, Chair, Search Committee, P.O. Box 154, Grafton, Ontario, K0K 2G0, or call him at (905) 349-1016.

Miscellaneous

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The Christian Reformed Church in North America is seeking applicants for the position of **Reporter** for the television department at Back To God Hour, located in suburban **Chicago, Illinois**. Qualified applicants must have experience in writing and interviewing. A minimum of five years experience is required.

Please send a letter indicating interest along with a tape and resume by **January 15, 1998**, to:

Back To God Hour
Executive Director
6555 W. College Drive, Palos Heights, IL 60463
708/371-8700 or fax: 708/371-1415

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Back To God Hour

The Christian Reformed Church in North America is seeking applicants for the position of **Photographer** for the television department at Back To God Hour, located in suburban **Chicago, Illinois**. Qualified applicants must be able to work with the latest non-linear equipment. A minimum of five years experience is required.

Please send a letter indicating interest along with a tape and resume by **January 15, 1998**, to:

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Dr. M. Elaine Botha, Vice-President (Academic),
Redeemer College,
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Any student from **Classis Chatham** (Chr. Ref. Church) who has applied to Calvin Seminary or its S.P.M.C. Program for the purpose of full-time ministry in the CRC and who is in need of financial assistance for the coming academic year is asked to request application forms from the Secretary, **Mrs. Suzanna Westerhof**, 9772 Gold Creek Drive, Komoka, ON N0L 1R0. The completed application form must be in the hands of the secretary no later than **February 13, 1998, or the application will not be processed.** Also, first time applicants should reserve the evening of **March 2, 1998**, for an interview with the Student Fund Committee.

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- If you are considering sending us an ad
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 - include billing address
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Dr. Rockne McCarthy
Dordt College
498 4th Ave. NE
Sioux Center, IA 51250-1697
facsimile: 712-722-4496
e-mail: vpaa@dordt.edu

Dordt College is an equal opportunity institution and strongly encourages applications from women, minorities, and disabled persons.

Events

Nederlandse Kerstzangdienst

Emmanuel Reformed Church
170 Clarke Street North
Woodstock, ON

Tel.: (519) 537-6422

Nederlandse Kerstzangdienst
met medewerking van
het Kerkkoor

Wij hopen, D.V., twee diensten
te houden:

Een traditionele zangdienst,
Zondag, 7 december 1997
7.30 n.m.

Zangdienst met
Nederlandse jeugd
Zondag, 14 december 1997
7.30 n.m.

VERVERSINGEN
NA DE DIENST

Classifieds

Miscellaneous	Events	For Sale
<p>Kerkdiensten op cassette in de Nederlandse taal</p> <p>U kunt zich nu abonneren op deze prekdienst, b.v.:</p> <p>a) een cassette iedere week; b) twee cassettes maandelijks; c) een cassette maandelijks.</p> <p>Prijs \$3,50 per cassette (plus \$1,50 als u de cassette wilt houden)</p> <p>Voor inlichtingen schrijf naar: Jack & Lenie Brouwer 27 Alpaca Drive Scarborough, ON M1J 2Z8 of bel: (416) 289-0706</p> <p>Luister naar het programma Zingend Geloven</p> <p>Toronto: CHIN FM 101 Elke Zaterdag 8:00 a.m.</p> <p>Belleville: CJLX-FM 92.3 FM Zondag 7:00 p.m.</p> <p>Kingston: CFRC-FM 101.9 FM Zondag 12:00 middag</p>	<p>ISRAEL</p> <p><i>Join this unique Spring tour to the Land of the Bible</i></p> <p>11 exciting days February 23 - March 5, 1998</p> <p>Cost: \$2,499.00 p.p., ex. Toronto, dbl. occ. Plus departure taxes</p> <p>VISIT Jerusalem — Bethlehem — Nazareth — Masada and many other Biblical places</p> <p>FREE STOP-OVER IN AMSTERDAM</p> <p>Personally escorted by: Rev. John G. Klomps</p> <p>For complete information and reservations please call or write: Rev. John G. Klomps Meadowvale Travel Inc. 6750 Mississauga Rd., Mississauga, ON L5N 2L3 Tel.: (905) 826-4141; or toll free 1-800-387-2421 Fax: (905) 542-0154; home: (905) 824-5074</p> <p>Reg.# 1518992</p>	<p>For Sale: Pre-owned organs</p> <p>The Music Group offers the following pre-owned organs for Christmas sale:</p> <p>GALANTI PRELUDIUM \$9,500 2 manuals, 32-pedal board, digital sampling</p> <p>HAMMOND CONCORDE \$3,500 2 manuals, 25 pedals with built-in Leslie</p> <p>EMINENT MODEL 8150 \$6,500 2 manuals, 32 pedals, very nice shape</p> <p>HAMMOND X 66 (largest made) \$5,500 2 manuals, 2 external speakers, 25 pedals</p> <p>KAWAI DX 800 DIGITAL ORGAN \$6,000 2 manuals, 13 pedals, popular organ</p> <p>Please call us at 1-800-376-7199 for information or visit our show room at 5205 Harvester Road, Burlington, Ont. Open Monday-Saturday, 10 a.m. - 6 p.m.</p>

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Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

Nov. 15 Twenty-fifth anniversary gala concert by the "Cantata Singers" and the "Collegium Musicum Male Chorus," 7:30 p.m., Jubilee Fellowship CRC, St. Catharines, Ont. Former members and audience participation. Tickets/Info.: (905) 685-3069.

Nov. 15 Concert by the "Crusaders Male Choir," with various instrumental selections, 7:30 p.m., First CRC, Barrie, Ont. Tickets at the door.

Nov. 15 York Music Fest, a concert featuring Willem Van Suijdam on the new Content organ, the Adoramus-Maranatha Choir, soprano Jody O'Hara, and pianist Paul De Boer. Audience participation. At 8 p.m., Maranatha CRC, King St., York, Ont. Tickets/Info.: (905) 765-6124 or 765-4244.

Nov. 16 Frisian worship service led by Rev. John D. Hellinga, 3 p.m., Chr. Ref. Church, Mt. Brydges, Ont. Info.: (519) 264-2362 (#).

Nov. 16 Special worship service in celebration of the 40th anniversary of the CRC, Burnaby, B.C., at 10:30 a.m. Coffee/dessert social on Nov. 15. All welcome! (#)

Nov. 20 Salem's annual meeting, 7:30 p.m., Redeemer College (Board Room), Ancaster, Ont. Special workshop will follow the business meeting. Speaker: Rev. Albert Dreise on "The Intervention Process." Info.: (905) 528-0353 (#)

Events



Salem Christian Mental Health Association

ANNUAL MEETING

Your are invited to Salem's
annual membership meeting

at
REDEEMER COLLEGE
(The Board Room)

777 Garner Rd. E., Ancaster, Ont.

Thursday, November 20, 1997, at 7:30 p.m.

After a short business meeting there will
be a featured workshop on

"THE INTERVENTION PROCESS"
by Rev. Albert Dreise

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WS

Supreme Court denies recognition to unborn children

Doerksen

OTTAWA — Pro-life activists are disappointed with a recent decision of the Supreme Court of Canada's decision which denies unborn children recognition as persons under the law. The decision was in response to a 1996 court case involving a glue-sniffing pregnant woman in Winnipeg.

In August 1996, the pregnant woman, known as Ms. G because her identity is protected, was placed in the custody of the Winnipeg Child and Family Services and detained in a health centre under the orders of a superior court judge. But that decision was later appealed and set aside. In response, Child and Family Services appealed to the Supreme Court, along with seven intervenors such as the Winnipeg-based Alliance for Life.

Jurisdiction

The Supreme Court's nine justices, seven dismissed the appeal while two supported it. Writing for the majority, Madam Justice Beverley McLachlin said, "The law of Canada does not recognize the unborn child as a legal person possessing legal rights." Therefore, she concluded that the fetus in the Winnipeg case "was not a legal person and possessed no legal rights." She also noted that the fetus does not have jurisdiction over unborn children.

Justice McLachlin went on to state, "The pregnant woman and her unborn child are one, and to make laws protecting fetuses would unduly impinge on the fundamental liberties of the mother. If anything is to be done, the legislature is in a much better position to weigh the competing interests and arrive at a balance that is principled and not unduly intrusive to pregnant

women."

But two Supreme Court judges disagreed with this decision. They responded: "The superior court judge was within his jurisdiction ... to order the respondent to refrain from the consumption of intoxicating substances, and to compel the respondent to live at a place of safety until the birth of her child.... The 'born alive' rule is a legal anachronism and should be set aside, at least for the purposes of this appeal."

These judges go on to state: "When a woman chooses to carry a fetus to term, she must accept some responsibility for its well-being and the state has an interest in trying to ensure the child's health."

Child benefits mother

Michelle Blanchette-Lavergne, executive director of the pro-life group Alliance for Life, agrees with the minority report, and would like to see the fetus recognized as a legal person. She criticizes the Supreme Court for pitting the rights of a mother against the rights of a fetus. "Whatever is good for the child is good for the mother," she asserts.

If the court had followed the minority view, Blanchette-Lavergne says the situation would have improved for women such as Ms. G who have been failed by the system and who need help. But on a positive note, she reports that "Ms. G is now sober. She's pregnant again and now married."

Alliance for Life plans to keep educating the public about this issue, says Blanchette-Lavergne. "The general public needs to become informed and express their wish to Parliament. There has to be lots of pres-

sure." She believes the federal government needs to introduce a law to deal with this.

A health issue

Recently, Dr. Keith Martin, a Reform MP from B.C., introduced a private members bill about this same issue. Bill C-243 aims to amend the Criminal Code to protect unborn children. If approved, the bill would "make it an offence for a woman who is pregnant to consume a substance harmful to her fetus unless she definitely intends to abort the fetus. In addition, it will authorize a court to make orders confining the mother to an appropriate facility during the pregnancy and directing treatment if the court considers such orders necessary to protect the fetus from further similar harm."

Martin, who is a medical doctor, has spent years working in detoxification units and has also delivered babies. He insists that women who choose to take their babies to term should accept the responsibility to care for their unborn child.

Martin, who is Catholic, is pro-choice but sees no contradiction with that and his stand on protecting fetuses. "I completely respect those who are anti-abortion," he adds. "I must stress that this is not an abortion issue but rather a health issue."

Martin is disappointed with the Supreme Court decision. He is concerned about pregnant mothers who have addictions to substances such as alcohol. "These children are being poisoned before they're born," he says. Fetal Alcohol Syndrome (FAS) is "the leading cause of preventable birth defects in Canada. It's really a heartbreaking thing to see."



Dr. Keith Martin

Government lacks courage

But Jim Hughes, the executive director of the Toronto-based pro-life group Campaign Life Coalition, disapproves of Martin's bill. "I don't believe this would be worth anything. Any mother could say 'I have a fixed intent to abort.' I think you could drive a truck through this."

Hughes, a Catholic himself, says he is not surprised but very disappointed that Martin is Catholic and pro-choice. He points out that Prime Minister Chretien and several previous prime ministers are also Catholic and pro-choice.

Hughes says the Supreme Court was right in saying it is Parliament's responsibility to come up with legislation to protect the fetus, because no such law now exists. But Hughes doesn't expect any results from the current government. "I've never seen a gutless government like the Chretien government," he asserts.

Hughes also believes provincial governments need to act by applying their health money to

real healthcare needs rather than to abortions. His coalition plans to work with provincial governments to encourage them to allow healthcare workers to opt out of procedures they object to, such as abortion and euthanasia.

Scott Kennedy, a Winnipeg lawyer on the board of Christian Legal Fellowship, appreciates the initiative Martin is taking with Bill C-243. "I think it's excellent to see someone taking action on that," says Kennedy. But he observes that the clause, "unless [a mother] definitely intends to abort the fetus" needs clarification. "How do you determine if the mother has a fixed intention to abort?" he asks.

Kennedy is surprised that Martin is pro-choice, something he sees as being inconsistent with his concern for protection of the fetus.

Kennedy is also disappointed with the Supreme Court's decision not to recognize "the reality of the unborn." He finds it ironic that the Supreme Court has asked the government to make a new law about this, because in 1982 the court itself struck down Canada's abortion law.

"The Supreme Court is selecting moral issues they choose to deal with," Kennedy asserts, mentioning that the court has made rulings on such issues as euthanasia. He also notes that in the 1930s, the Supreme Court ruled that "women were not held to be persons for the purpose of having the right to vote."

Kennedy does not expect the federal government to introduce a law dealing with this issue because it doesn't have the "moral conviction" to do so. He suggests that concerned Christians draw up petitions expressing their concerns and send them to the federal government.

News Digest

MCC feeds thousands

PHILADELPHIA (MCC) — For the next six months, the Moniteau Central Committee (MCC) volunteers from Indiana, Virginia and Germany will travel with MCC's mobile food canner to 33 locations in states and in Ontario.

The first canning location this season was Middlefield, Ohio, where the canners set up operations on October 23. At a stop along the route, a local committee purchases food and arranges for facilities and volunteers.

The canners' work, when joined with the hands of thousands of local volunteers, will produce more than 370,000 cans of food. If each can of meat feeds 10 people, more than 3.7 million hungry people throughout the world will benefit. MCC distributes the meat through local churches and institutions.

Solving the coffee ring mystery

NEW YORK (AP) — Why do coffee stains leave a ring when they dry? The answer reveals a natural process that might be

useful to industry, say researchers at the University of Chicago.

Sid Nagel is a physics professor who inspired the research after contemplating coffee stains at home. Together with fellow physicist Thomas Witten, Nagel researched the problem and found the solution.

Here's how it works: You spill some coffee on a counter. The stain spreads quickly, and its edges are trapped by the microscopic roughness of the counter. Once the stain is there, it can't shrink. Then evaporation begins.

But the stain is "stuck," so it has to replace the liquid that's evaporating from its edges with particles from the interior of the stain. When the evaporation's finished, all that's left is a ring of solid particles. Nagel says this finding might find a practical use in depositing particles on fine electronic wires.

He met the Walrus

VANCOUVER — Was it Beatlemania or Rockmania? An autographed photo of a young Allan Rock with John Lennon brought in the most cash at a

Liberal youth fund raiser recently in Vancouver, reports the *Toronto Star*. The photo was snapped the day the young politician lured the famous Beatle out of his Montreal bed to come to Ottawa, where Rock promised he could arrange a meeting with then-Prime Minister Pierre Trudeau.

But the P.M. wasn't home when the future Health Minister and the music icon pulled up to 24 Sussex Drive in Rock's Volkswagen bug. Lennon left a note on the door and the pair departed.